

THE  
ARCHBISHOP  
OF  
*CAMBRA*Y's  
PASTORAL LETTER  
CONCERNING  
*The Love of GOD.*

TOGETHER  
With the Opinions of the FATHERS,  
on the same Subject.

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*Now done into English.*

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To which is added,  
A Circular Letter, by *George Bull*, D. D.  
late Lord Bishop of *S. David's*; his Visi-  
tation Sermon, and his Charge to his  
Diocese.

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Published by  
**ROBERT NELSON**, Esq.

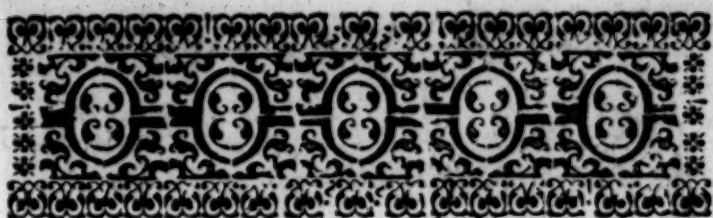
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L O N D O N :

Printed for *Charles Rivington*, at the Bible and  
Crown in *S. Paul's Church-yard*. 1715.

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# THE PREFACE.



THE great Character of the late excellent Prelate, the Author of the following Tract, is so very well known to all the learned World, that it would be superfluous to say any thing on that Head. It might, perhaps, seem requisite to say something concerning the Occasion and Design of his writing This

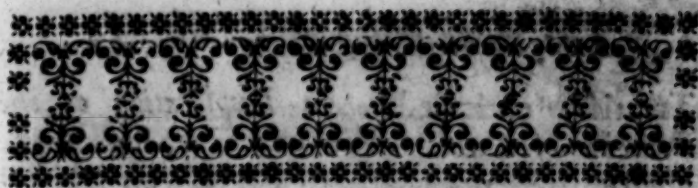
## The PREFACE.

*Traēt, but that too is unnecessary; for the excellent Author, in his Letter to the Pope, which follows this Traēt, hath given an Account of it. The Quietists are a Sect of Romanists, not very different from our Quakers; and, in order to obviate their Errors, and those of some other Enthusiasts, he wrote his Maxims of the Saints, and this Pastoral Letter: The Reader will find the whole explained in his Letter to the Pope.*

28 SE60



T H E



THE  
 ARCHBISHOP  
 OF  
 CAMBRAY'S  
 Pastoral Letter.



*F*RANCIS, by the Grace  
 of GOD, and of the Holy  
 Apostolical See, Archbishop  
 of *Cambray*, &c. To the Cler-  
 gy Secular and Regular of  
 our Diocese, Health and  
 Grace in our Lord.

The Zeal GOD inspires us with, for the  
 Salvation of the Souls which He hath been  
 pleased to commit to our Direction, will not  
 suffer Us any longer to deferr communicating  
 our whole Design and Intent in Our late  
 B Treatise,

2    *The Archbishop of Cambray's*

Treatise, entituled, *An Explication of the Maxim of Saints*. We conceive, we have not omitted any where to express an Abhorrence of all such Principles, as might give any Countenance to the Errors of Quietism. But forasmuch as there have been made great Complaints against this Book, for these six Months past, we thought ourselves obliged in Duty, to give you a short Explanation of such Passages in it, as have been understood by Persons of great Learning, in a Sense quite contrary to our own, till such time as we shall be able to put out a new Edition of it, together with such farther Additions, as may fully illustrate and clear all such Passages, as have given any Offence.

Every Christian is so far from being obliged to enter into any Disputes and Controversies, that it is his indispensable Duty, to explain himself still more fully, and use all Methods in order to content such as are not satisfied with his former Explications. And a Bishop is so far from being exempted by his Character from this Obligation, that it is, in a more especial manner, his Duty to clear up a Truth, as being the Person to whom it is entrusted, and also in point of Charity, as being bound to suffer all things for the Edification of the Church. It is in this Spirit, dearly beloved Brethren, that I endeavour to lead you into the true Sense and Meaning of those principal Parts of my Book which seem to have given Offence to  
some,

some, that so you may be able to confirm and establish all Maxims of the purest Spirituality, and detect and root out all such as may appear to countenance Illusion.

The whole Plan of my Book may be considered under these two essential Points: The first proves, that Charity, the great Virtue so frequently inculcated in the Holy Scriptures, is the *Love of GOD*, independent of the Motive of Recompence; though *that* be desired even in the most perfect Degree of Charity: The second endeavours to give an Idea of a perfect Charity, where that Virtue being exalted into the highest Degree, animates all the rest, and commands, and perfects all Actions, without taking away either their peculiar Motives or Distinction, yet in such a manner, that the Soul in such an Estate hath not any mercenary Affection or Interest, no deliberate meer selfish Love. This is in general the Design of the Book. Let us now consider the Particulars.

Whatever is not contained in the sacred Repository of Doctrine, trusted to the whole Body of Pastors, cannot be any Perfection, nay, must certainly be a prophane Novelty, and Mystery of Iniquity. Therefore, my dearly beloved Brethren, you ought not to admit any secret and unknown Tradition to be the highest Perfection of Christianity. This would be, as I have formerly said, to destroy all Tradition by multiplying it: This would be, to nourish a Set of Hypocrites in the

#### 4    *The Archbishop of Cambray's*

Bosom of the Church : This would be, to revive the Impiety of the *Gnosticks* and *Manichees* : This, lastly, would be, to sap all the Foundations of Faith and Morality. Yet, in all our Labours, to raise pious Souls to the highest pitch of Divine Love, unto which all are called, we ought not to propose the Practice of the highest Perfection, but to such Souls as truly thirst after it : Which is also the Opinion of *Cassian*. 'The Idea of this State, as it was only communicated to a few by the most ancient Fathers, so we intimate it only to a few, and those such as thirst after it indeed.' S. *Clement* of *Alexandria*, before *Cassian*, spoke of this prudential Reason, for not proposing the most perfect sort of Prayer, and Practice of the most sublime Love, to any, but such Souls as begin to be enlightened and raised. But he mentions not this as any secret *Nostrum*, or any Practice not conformable to the publick Tenets of the whole Church. And we endeavour only to distinguish between the Way of the *Perfect* and that of *Beginners*, and shew more elevated Maxims of Perfection to such as are capable of receiving them, as the Archbishop of *Paris*, and Bishop of *Meaux*, Mr. *Tronson*, and myself, have said upon another Occasion. We ought, nevertheless, to say to the *Beginners*, as our Saviour hath done, *You cannot bear it now ; and, to use S. Paul's Expression, feed them with Milk, and not with strong Meat.*

Our

Our holy Faith informs us, that Hope is a supernatural Vertue. It may be in Sinners; and the Love of GOD, as our sovereign and chief Good, which is called Hope, is in them a truly supernatural Love, and infused by the Holy Spirit. When I say, that Hope is infused into the Soul by the Holy Spirit, I would not be understood to speak of Acts, for they are not infused, as the Schoolmen term it; I mean only, that a Disposition is infused, and that the Acts are supernatural.

If we confound this Love with the natural Love of meer Concupiscence, we shall derogate much from the Dignity of this second Theological Vertue. And it was by way of Caution against this Error, that I divided it into two Degrees, and added different Definitions of the natural Love of meer Concupiscence, and of the Christian Hope which is supernatural. I have affirmed, that this Love is a Beginning of a Conversion to GOD. I have mentioned S. Francis de Sales's Opinion, who says also, there is a great Difference between these Words, *I love GOD for the Good I expect from Him*, and these, *I love GOD only for the Good which I expect from Him*. I have said farther, that the Soul which hopes, begins to love GOD for Himself only. And it is plain, such a Love as this cannot be natural, but proceeds from Grace. This supernatural Love, or Hope, is different, not only from all irregular Love of

## 6 *The Archbishop of Cambray's*

cupiscence, but also from all regular Love, which is only natural.

We must farther be very accurate, in distinguishing the Act of Hope from the State of the Person who makes it, and who is yet a Sinner. The Act of Hope includes a Love of GOD as our chief Good, and preferable to any other Object : But the State of the Sinner who hopes, is not a State wherein he prefers GOD even to himself.

Where I speak of five Loves, I would be understood to mean only five States of Love. And I think my Book need only be opened, in order to see that this is my Meaning. All I have said in the following Part of my Book, concerning the fourth and fifth Love, cannot be understood of States, because I include, in each of these Loves, all the distinct Acts of all the Vertues requisite for one whole sort of Life. It is plain, therefore, that my five Loves are only five States ; and, consequently, that whatsoever I have said concerning the reigning Motive of the Love of Hope, doth not relate to the Act of that Vertue, but only to the State of the Soul which hopes.. It is true, indeed, that the Soul which hopes, before it be arrived to a State of Christian Justification, is as yet governed by the Motive of his own proper Interest ; that is, is not established in a firm Preference of GOD, to his own self, although the Act of Hope includes in it-  
self

self a Love of GOD as of the supreme Good.

*Thirdly*, The most perfect Souls, far from ceasing to hope for their eternal Salvation, hope for it more ardently than the less perfect Souls. For, as *S. Thomas* speaks, *Love increases Hope* : For which Reason, it is perfectly unlawful to consent to our own Reprobation, under any pretext of Conformity to the secret and unknown Decrees of GOD. For it is revealed, *That it is GOD's Will that we should be saved* ; and we ought always to conform ourselves to this unalterable Rule.

Be pleased to observe, that speaking of Souls, I have said, They have only the Precepts and Rules of the written Law for their Direction, and actual Grace, which is always agreeable to that. I have said farther, That the positive and written Will of GOD is the only fixed and unalterable Rule of our Wills, and all our voluntary Actions : Not but that we ought also to conform to whatever GOD in His good Pleasure shall command, although that be not delivered or written ; but the former was laid down as a Rule, because there may be Illusion in the manner of discovering such a Will of GOD. To prevent all Danger from Illusion, I would have no one, under any pretext, forsake the unalterable Rule of His revealed Will : Because, as I have remarked, that Will of good Pleasure, which GOD informs us of by His actual Grace, is always agreeable and conso-

## 8 *The Archbishop of Cambray's*

nant with the written Law. I have said also, That His Will of Permission is never our Rule ; and, consequently, that our Reprobation, which can never be founded, except on the permissive Will of GOD, because of our final Impenitence, according to me, can never be the Rule of any of our Wills. I have said farther, That the Soul, far from consenting to hate GOD positively, can never consent even indirectly to cease to love Him one single Moment. I add also, That the Director ought never to counsel or permit any one to believe positively, even through a free and voluntary Persuasion, that he is in a State of Reprobation, and that he ought no longer to desire the future Promises out of a pure and disinterested Love. Here is the great Article of the Question decided : Here is the last Proof of my whole Notion delivered clearly. After this, I leave the candid Reader to judge, whether this Author can be conceived to affirm, that Souls ought to consent to their eternal Reprobation, only because he says, ‘ Holy Indifference admits  
‘ not only of distinct Desires, and express  
‘ Requests, for all the Wills of GOD which  
‘ are known to us, but also general Desires  
‘ for all the Wills of GOD, which are as  
‘ yet unknown to us.’ These Wills of GOD, which are not known to us, cannot be contrary to his revealed Will concerning our Salvation, which, according to me, is our alone and unalterable Rule ; and, therefore,  
can

can only concern the uncertain Events of this humane Life. How can any one consent to his eternal Reprobation, that earnestly desires his Salvation, because it is the good Pleasure of GOD? as I said a little above in the same Page. How can any one consent to hate GOD eternally, when so far from consenting to that, no one can consent even to cease from loving for one single Moment? Or, how can any one conform himself to any unknown Will of GOD, for the Reprobation of his own Soul, when he hath no other unalterable Rule for his Conduct, but the reveal'd Will concerning our Salvation? How can any one consent to his own Reprobation, when his spiritual Director ought not to suffer him even to believe he is in a State of Reprobation, and that he ought no longer to desire the Promises of a future Life? How can any one consent to his own Reprobation, when it is asserted, the permissive Will of GOD is never the Rule of our Conduct? and our Reprobation cannot be founded on any thing besides the permissive Will of GOD, upon our final Impenitence? How can any one be an eternal Enemy to GOD, when he maintains Principles which will not permit him ever to believe himself abandoned by GOD, or to imagine he hath no more any Mercy towards him? Lastly, How can any one wish himself to be eternally damned, when he loves himself in GOD, when he desires and hopes for all those gracious Promises

10 *The Archbishop of Cambray's*

mises he hath made, even for His Sake, and when he ceases not to endeavour after, and wish his own Salvation, inasmuch as He is the Good, the Happiness, and Recompence.

Not only the most perfect Souls desire and wait for their Salvation, together with all those Graces which are the Means for attaining unto it, but do farther also desire it even upon this very Account, because He is their Good: For we cannot desire our own Salvation, as being a Thing which GOD desires, and commands that we also should desire, for the Sake of His own Glory, without desiring it upon this very Account, *because He is our Good*; for it is for this Reason, that GOD desires it Himself, and for which He commands us also to desire it.

Therefore the proper Goodness of the Object, or the very Reason, *because He is our Good*, doth really move and excite the Will of the Man. And the Conformity of it to the Will of GOD is so far from excluding the proper Motive of Hope, that it most evidently includes it. For it is essential to a Conformity to the Will of GOD, not only to will any Object, but also to will it, upon Account of the Portion of Good which GOD hath bestowed on it, and because it is conducive to our own chief End. And therefore we cannot but be firmly persuaded, that its being our chief Good is the proper and essential Motive of Hope.

It

It remains only to be enquired, whether our *Good* may be called our *Interest*. The Word *Interest* admits of two Acceptations: It may be taken either for any Object which is delightful or advantageous to us, or for that Inclination which we have to any such Object, by reason of a Self-love, natural to ourselves. According to the first Acceptation of the Word, any one may say as I have done, that Blessedness is our greatest Interest. But if we consider it in the second Sense, which is the more general and common in our Language, the Term *Interest* imports an Imperfection, inasmuch as the Soul, instead of acting by a supernatural Love *for itself*, acts only out of a natural Love *of its own self*; Which is extremely different from the supernatural Love of Hope: And it is for this Reason, that after having said the Object is my Interest, I immediately subjoin, but there is no selfish Interest in the Motive. And indeed all perfect Souls desire earnestly their Sovereign Good, meerly because he is such, and not upon any ordinary mercenary Affection. Besides, the Terms, *Selfish Interest*, or *Interest being the Motive*, clear up the Notion abundantly more than the simple Term *Interest*; and very plainly point out an imperfect Affection; there being a great Difference between saying, he follows his chief Interest, and saying, he follows any Object out of this Motive, that it is his chief Interest. Therefore, though in two or three Places of my Book,

## 12 *The Archbishop of Cambray's*

Book, I have affirmed the chief Good is our Interest, yet I no where use the Term *Interest*, and subjoin to it *Selfish*, but to signify a natural Self-love, and mercenary Affection, such as the Saints call Selfishness. This must be carefully attended throughout all my Book, for the whole Sense of the Book turns upon the right Apprehending of the Import of this Term, and which I have used in the same Manner as the most approved Authors have done before me.

But not to be tedious on such an equivocal Term, let it be understood that *Interest* is essential to Hope, if we will understand by Interest the greatest Good: But if we only understand by Interest a natural and mercenary Inclination, we must observe, that such an Interest or Selfishness is not consistent with the Perfection of Saints. The Holy Virgin hoped all her Life-time, without ever being selfish or mercenary; from whence I conclude, that it is possible to exercise our Hope with its proper Motive, namely our chief Good, without its being excited by any selfish Motive. The natural Love, which I mention'd before, is bad when it is irregular, and is confined to our own Persons; and is good when regulated by right Reason, and conformable to publick Order: Yet is it still an Imperfection in Christians, when it is even governable and obedient to Order; or to use a softer Expression, it is a less Perfection,

as continuing still in the natural Order, and is inferiour to the other supernatural impulse. This natural and deliberate Love of ourselves is acknowledg'd and taken notice of by almost all the Divines, and you will find it explained in the Words of St.\* Thomas, and † Eftius, at the Bottom of the Page.

We must farther remark, my dearly beloved Brethren, that I have attributed all that Virtue to the specifick Motive of Hope, that the Schoolmen before me have done. But I have not used the Word Motive, but chose rather to call it only the *Formal Object*, which is a Term of the same Import amongst the

\*--- Amor autem sui---à caritate quidem distinguitur, sed caritati non contrariatur. Puta cum aliquis diligit seipsum secundum rationem proprii boni: ita tamen quod in hoc proprio bono non constituat finem; sicut etiam & ad proximum potest esse aliqua specialis dilectio præter dilectionem caritatis, quæ fundatur in Deo, dum proximus diligitur ratione commoditatis, consanguinitatis, vel alicujus aliterius conditionis humanæ, quæ tamen referribilis sit ad caritatem. D. Tho. 2.2. q. 2. 6. in Corp.

† Licet timor ille ex amore justitiæ non procedat, sed tantum ex amore vite temporalis.---Ita nec peccare fidelem dum metuit Gehennam, & hoc metu facit opus legis nulla alioqui circumstantia suum actum sive internum sive externum depravante, licet non ex amore justitiæ timor illi, & opus inde subsequutum proficiat. Procedit enim ex amore quo naturaliter quisque sibi vult bene, & in genere felicitatem appetit. Eftius in Lib. 3. Sent. Dist. 34 Parag. 8.

# 14 *The Archbishop of Cambray's*

Schoolmen. Therefore upon my first laying down my Opinion, I have declared that the *Formal Object* of Hope is my Good, inasmuch as it is my Good, according to this Restriction, and according to this formal Conception. These are the principal Terms which I use in expressing that it is my Good, inasmuch as it is my Good which doth really move my Will. The Term *Motive* is the only one which I have used in a Sense different from what the Schoolmen have done. But I believe, after having establish'd my Notion by such abundance of equivalent Terms, I may be allowed to use the Word *Motive* to signify a Principle of Love, by which we act: And in this Sense, it is very frequently used in our Language. We say of a covetous Man, that he spares out of a Motive of Avarice; and of an ambitious Man, that he engages himself in publick Affairs, out of a Motive of Ambition: Where by Motive is meant a Passion which moves the Heart. And after the same Manner we may speak of several other Loves or Passions which excite and move the Will. When we are excited by a natural Love of ourselves, we act upon a *Motive* of Self-Interest: But when we are excited by a supernatural Love, we act disinterestedly. This appeared to me to be the clearest Manner of expressing myself, and the best adapted to the Understandings of such, as have not been accustomed to the School Divinity: And it was

to those that I more immediately directed my Discourse, in order to caution them against Illusion, or Enthusiasm.

What hath been said concerning Hope, may be applied to all the other Vertues: They ought always to preserve their distinct Offices, and consequently their proper Motives. That is very true, which I have said after St. *Austin*, that perfect Love, which is Charity, is itself all Vertues. *Nihil omnino esse virtutem affirmaverim, nisi summum amorem Dei.* And it is in this Sense only, that Charity is said to be the Mother of all Vertues, according to St. *Thomas*. St. *Austin*, to what quoted above, adds also in the same Place, that the Vertues are specify'd by the Variety of their Affections and Motives. *Ex ipsius amoris vario quodam affectu.* These Motives of the Vertues, by being exalted by a superiour Motive of the Glory of GOD and a disinterested Charity, are in no sort less real or of less Force and Power to actuate the Will in this perfect Subordination.

This Doctrine is conformable to that contained in those 34 Articles, which I formerly shewed the Archbishop of *Paris*, the Bishop of *Meaux*, and Mr. *Trenson*. I have said in the 13th Article, that in the most perfect Life and Prayer, all the Acts of the inward Life are united in Charity alone, inasmuch as that animates all the other Vertues, and commands their Offices. I have also declared, that this Union doth in no wise destroy

## 16 *The Archbishop of Cambray's*

stroy the distinct Exercise of every Vertue. I have added also, that then we shall no longer desire Vertue, *for our own Sakes*, that is, out of a Self-Interest, and a natural and mercenary Inclination, and that we shall practise all Vertues, without making any Reflexions upon their being so very conducive to our Self-Advantage and Profit. I have remarked, that the disinterested Soul doth not love out of a View of the *Self-Interest* of its Perfection, that is upon a Principle (as I borrowed the Expression from *John de la Croix*) of spiritual Avarice and Ambition.

I have said farther, that I endeavour only to retrench or cut off all Selfishness or spiritual *Interest* in the Vertues. I have farther explain'd myself in a very full and explicate Manner. *We reject not Wisdom, but only the Selfishness, and divest ourselves only of all Self-Interest in Wisdom, as also in all other Vertues.* I exclude not Wisdom from the Perfect, but that selfish Reflexion by which we assure ourselves of being wise, and propose to use it only to selfish Ends.

The Difference, which I have made between the perfect and disinterested Souls, and the less perfect, which the Fathers have thought mercenary, and the Saints of the latter Ages called selfish; consists in this, that the less perfect Souls, besides that supernatural Love with which they love GOD, have also a natural and deliberate Love of themselves, which creates a mercenary Affection  
and

and Disposition of the Will. This mercenary Affection, without positively influencing in any of the supernatural Acts, diminishes that Perfection of the Will, inasmuch as the Will desires the Good more purely and with greater Ardency, when the Soul loves only with a Love of Charity, than when she loves with a Love of Charity and natural Love. On the contrary, the perfect Souls love only with a supernatural Love, which makes them desire the Gifts of GOD for their own Sake. In the most perfect Life, all the Acts of inward Life are united in Charity alone, inasmuch as she becomes all the Vertues, animates them all, and commands their Exercise, to direct them to her own End and Purpose: The Result of all which is, that the Estate of imperfect Souls is mixed with two Loves, altho' the supernatural Acts of the Vertues have no Mixture. It farther results from hence, that the distinct Exercise of all the Vertues in perfect Souls, tho' the proper Motive of each Vertue be still preserved, is always disinterested equally with Charity itself, which animates and commands it. For according to the Doctrine of St. Thomas, the Acts of all Vertues, which are commanded by Love, assume the Nature of the Vertue which commands, without losing their own. *Transit in speciem &c. assumit speciem.* Thus the Act of Hope, without losing its own proper Nature or Motive, receives all the Perfection and Disinterestedness of that Charity

ty which commands it. And this State of the most perfect Life, I have called an Habitual State of the most pure Love. I have frequently said, this State is only habitual and not unchangeable, to express that it is only the ordinary Manner by which the Will produces its Actions. This general Clause, and so often repeated in my Book, tempers all such Places where there may be the most universal and unconditional Exclusions: These Variations leave the State as they found it, only alterable, but do not actually change it. This State may admit of some incidental Acts of Hope and other Vertues, which are not commanded by pure Charity; but since almost all the Acts of this Life are united in Charity, as will be proved; they are also equally disinterested with Charity itself, which commands them, according to the Words of the Apostle, *omnia vestra in caritate fiant*.

Charity, consider'd as the third Theological Vertue, is always pure and disinterested, as being a Love which tends to GOD (a Being infinitely perfect in himself) and void of all Regard and Respect to any Good which may flow to us from Him. In the simple Act of Charity we love GOD for Himself only, and not upon the Motive of his being our Happiness, although in all Acts of Hope we necessarily desire GOD as being our chief Happiness. Acts of Love or Charity may be more or less frequent, and that in a higher or lower Degree, but still are of the same  
*Specie*

*Specie* or Kind, both in the perfect and imperfect Souls. When I call'd my fourth Love selfish Love, it was only to mark the State or Condition of such a Soul to have still some Remains of Self-Interest, or mercenary Affection, which sometimes moves it, though its Acts of Charity are entirely pure.

If it were impossible to love GOD, excepting upon the Consideration and Motive of our own Happiness, those Desires of *Moses* and *St. Paul*, inspired into them by the Holy Ghost; the one, that *He might be blotted out of his Book*; the other, that he might be *Accursed* for his Brethren's Sake; could not possibly have any true and real Sense or Meaning. And we must change all those Notions our Catechisms instill into us, concerning perfect Contrition; we must reject all those Sentiments concerning a disinterested Love, which fill so many Volumes of our canonized Saints, and condemn and censure a great many of our most grave Divines, who have always had this *Idea* of Charity. I conclude therefore, that Charity doth not make us seek Happiness for ourselves, by its own immediate and proper Acts, but stirs up frequently the most perfect Souls to desire it, by exciting, animating, and commanding all Acts of Hope.

If I have affirmed the Love which I call pure Concupiscence is Preparatory to a just and perfect Love, I have added presently, *by its keeping a Balance of Power between our Passions*. And farther in order to explain how

## 20 *The Archbishop of Cambray's*

his may be said to be preparatory, which hath nothing positive and real, but only removes the Obstacles of the more impetuous and violent Passions: I have subjoined, *it teaches us Prudence to know our true Good*; and I borrowed the Thought from St. Bernard, who assures us, that it teaches us the Prudence to know what we may expect from GOD. *Amat ergo jam Deum, sed propter se interim adhuc, non propter ipsum; est tamen quadam prudentia, scire quid ex Dei adjutorio possis.* I have not said it is a real Beginning of just and perfect Love; for that, according to the Doctrine of the Council of Trent, proceeds only from Grace. Lastly, I have only declared that it suspends our Passions, and puts us in a Condition of hearing with Calmness the Word of Truth.

I have said after St. *Austin*, whatever doth not proceed from a Principle of Charity, proceeds from a Principle of Concupiscence; in which Passage of my Book, I did not mean by Charity, all regular Love consider'd in its whole Extent, nor by Concupiscence every particular Kind of Self-love; and I used this doubtful Manner of expressing myself but once, and that with a View to St. *Austin's* Words. It is true, that Self-love, though it be good when duly regulated, becomes the Root of all Vices, when it is not under any Rule or Government. And inasmuch as the whole Scheme of my Book endeavours to cut off all Self-Interest and mercenary Affection, all natural

tural and deliberate Love of ourselves, which is an Imperfection, though it be not a Sin, there can be no one who deserves less than myself, to have an Imputation of denying a Difference between Charity, the great Theological Vertue, and a vicious Concupiscence.

The highest Instances which the Saints have mention'd of their own Experiences, may be reduced into the following Doctrine.

All Supposition, which some Souls are said to make, that they are condemned to eternal Torments, notwithstanding they desire to persevere in the Love of GOD, is impossible. I have said the same.

2. The Persuasion which Souls seem to have of their being condemned to eternal Torments, is not indeed at the very Bottom of their Heart. That which they seem to discover in themselves contrary to GOD, is not really such, but only to Appearance. The Impression of Despair is involuntary: It is a Conviction not true and intimate, but only in Appearance. It is not a true Persuasion, but a seeming one. The Soul in such a Case only loses its Taste and Relish of Good, its comforting Heat and affectionate Warmth, its ardent Acts of Religion and Vertue, and that Certainty and passionate Reflexion, by which he enjoys the Testimony of his Faith in his own Heart. Truly speaking, this Soul makes a wrong Estimate of its own Condition. They do not indeed believe, but only imagine that they are Enemies to GOD, as those Scrupu-

## 22 *The Archbishop of Cambray's*

lous Souls which we meet with every Day, and the only Difference between these Souls is only in the Degrees of Scrupulousness. This is all a disturbed Imagination, which GOD sometimes permits the most ardent and enlightened Souls to be afflicted with, in order to take away from them all Trust or Confidence in their own selves.

Let it be observed, that in the ordinary State, the more exalted Souls can offer a Sacrifice to GOD, which is only conditional concerning their own Happiness; inasmuch as that is only a created Good, without ever renouncing their divine Love. And such are those Desires of *Moses* and *St. Paul*; such are the Dispositions of the *Gnostick*, or perfect Contemplative of *St. Clement* of *Alexandria*; such are all those of perfect Christians, according to the Opinion of *Gregory* of *Nazianzen*, and of *St. Chrysostome*, and of *St. Austin*, of *Cassian*, of *Theodore*t, of *John* of *Antioch*, of *St. Isidore* of *Pelusi*, and of *Photius*, who quotes the Words of *Eulogius* Patriarch of *Alexandria*, of *Theophylact*, of *Anselm*, of *Hugo* de *St. Victor*, of *St. Thomas*, of *Cardinal Tollet*, of *Estius*, of *Sylvius*, and of a great Number of others the most celebrated Divines. We find also in the History of the Persecution of the *Vandales* in *Africk*, an Instance of a Martyr, who made such a conditional Sacrifice of himself even in the Sight of his Torments. He said, *I would suffer the Loss of eternal Glory, if (which is utterly impossible) God could be more glorify'd thereby; without losing*

sing his Love of GOD by actually undergoing an eternal Punishment.

There is one more Case wherein this Passion is carried to the highest conceivable pitch, wherein the Person speaks not in any conditional Terms, as those before were, but in an absolute Form; wherein he says not, *I would suffer it*, but absolutely *I wish to suffer*: And thus, for Example, the pious *Angelo de Poligny*, and *S. Francis de Sales*, (whom I have made such honourable Mention of before) have spoken. In the first Case, where the Sacrifice was only conditional, it did indeed respect only what the Divines call the Formal or Created Beatitude, considered as separate from Divine Love: But in the second Case, the Terms are in the most absolute Form, and import not a Sacrifice of Beatitude, even the Created, but of our Self-interest in Eternity. And I find the generality of my Readers have either not observed or not attended to this Distinction, though I have been very careful in laying it down; and here I must desire you to recollect what I have said above, concerning the Term *Interest*. I never used the Word *Interest* when I joined *Selfish* to it, but to signify a Complacency in, and Natural Love of ourselves, or mercenary Affection: If by *Interest* the chief Good was understood, such a Sacrifice of that, would indeed be an Act of true Despair, and the Height of Impiety: But inasmuch as no more is understood by *Interest*, than a Natural

## 24 *The Archbishop of Cambray's*

Love of ourselves, it follows plainly, that such an absolute and unconditional Sacrifice is meant only, of our Complacency in, and Natural Love of ourselves, in which consists the Selfishness of those Souls which are as yet mercenary. This mercenary Affection, this Selfishness, which all the Ancient, and the more latter Saints, describe as an Imperfection which we ought daily to mortify and suppress: This, I say, may be absolutely sacrificed, though our eternal Salvation ought never to be. We may offer to GOD an unconditional Sacrifice of an Imperfection, and consent to part with a Complacency in ourselves, which is indeed so very natural to us; though we can in no wise ever consent to a Deprivation and Loss of the promised future Goods. The Soul, therefore, is only willing to persevere in a Love of GOD, notwithstanding it should be deprived of all sensible Supports with which a mercenary Affection would sustain itself. And this is a very *great Sacrifice*; for the Soul abandons all Ressource, and depends entirely on Grace only, which offers not any sensible Comforts to it. And it was for this Reason that I said, The Soul loses only all selfish Reflexions on Eternity, but not in any sort her disinterested Desire of the future Promises. The highest Pitch of this Love can go no farther, than the taking away of all sensible Supports, and leaving no more any Regard to meer Self-interest.

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I have said also, That the Soul in this Estate preserves in its higher Part, the *Will*, a perfect *Hope*, that is, an ardent Desire of the Promises, unmixed with any Selfishness. It is plain, those things cannot be understood to be sacrificed, which we persevere to desire more than ever ; since then, according to me, the Promises or future Goods are still desired, none of the promised Goods can be supposed to be sacrificed, but our Self-interest only. Our eternal Salvation is the promised Good, which is then more desired and endeavoured after than ever ; and the only thing which I would extirpate out of the Mind, is Self-interest, which ought never to be confounded with our Salvation. I everywhere preserve a perfect Hope or disinterested Desire of the Promises ; nay, insist upon it, in that Article wherein I censure and condemn them who would endeavour to shew, that such a Sacrifice of all Self-interest takes away and destroys all Hope or Desire of the Promises.

It would, indeed, be a most palpable Absurdity and strange Contradiction, to affirm in the same Article, that we ought to renounce our own eternal Salvation on one side ; and on the other, that we do desire and endeavour after it more than ever. Is it not more easy and candid to attend to the Terms of an Author precisely ? Is it not more reasonable to think that I should insist everywhere, that eternal Salvation should be desired

fired without any Self-interest or mercenary Affection; and that I would have only this imperfect and natural Affection, in which consists Self-interest, to be sacrificed, and not our eternal Salvation, which I have declared it to be my Faith that we ought always to desire. This is the only way to reconcile me with myself, and, consequently, to find out the true Sense of my Book.

It is true, I have said that a Pastor may permit a Soul to make a Submission, and acquiesce in the Loss of his own Self-interest, and in a just Condemnation from GOD. But it is plain, from my joining Condemnation to Self-interest, that I restrain it to that Self-interest. Such a Soul, as yet conceives itself to be an Enemy to GOD, through it sins, and therefore sides with GOD against itself, and says, *my Sin is ever before me*. But, can any one be so unfair as to impute this to me as my Opinion, that the Condemnation of his Sin, in which that Soul acquiesces and submits to, is its eternal Reprobation? Let them but only read the Words which immediately follow those, from whence they form their Objection: They are these. 'But he ought never to counsel or to permit him to believe absolutely through any free and voluntary Persuasion, that he is reprobated, and that he ought no longer to desire the Promises with a disinterested Affection.' A simple Acquiescence in the just Judgment of GOD can never be an Acquiescence in our Reprobation;

bation ; because, I have never permitted any one to believe the Promises are lost, since I frequently declare, he ought always to desire them. A Soul troubled with an inward Compunction, imagines he perceives GOD stirred up, and irritated against him, as Job did when he said, *Quasi tumentes super me fluctus, timui Deum, & pondus ejus ferre non potui* : And I have used these Words of the Holy Man, and translated them thus ; *He saw the Wrath of GOD enflamed, and hanging over his Head, like the Waves of the Sea, ready to drown him.* Yet it is not doubted but the great Saint persevered in his Hope : He, notwithstanding, cries out, *The Indignation of the Lord drinks up my Spirit, and the Terrors of the Lord fight against me.* Nay, he goes on farther, even to a Representation of such an Impression of Despair as I spoke of ; *So that my Soul chooseth Strangling and Death rather than Life. I loath it, I would not live alway : Let me alone, for my Days are Vanity. How long wilt thou not depart from me, nor let me alone till I swallow down my Spittle ? I have sinned, what shall I do unto Thee, O Thou Preserver of Men ? Why hast Thou set me as a Mark against Thee, so that I am a Burden to myself ?* Without doubt he thought he spoke true, when he spoke thus against himself ; but this involuntary Impression of Despair is exceeding different from true Despair. Despair is a deliberate Act, and the most consummate Impiety ; it is an Act of the Will, followed  
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## 28 *The Archbishop of Cambray's*

and consented unto by the Understanding ; but the *Impression* of Despair is only in the Imagination : And it is therefore involuntary, because the Understanding hath no share in it, and ceases not to hope still, notwithstanding this Impression. Therefore, to confound the Impression of Despair with Despair itself, would be to confound the Imagination with the Will, and the Temptation with the Sin itself. The Word *Impression* always implies some Sensation or Idea impressed on the Mind, without its previous Consent. And it is in this Sense that S. Francis de Sales saith, *That he bore for a long time in his Youth, an Impression of Reprobation, and an Assurance of certain Death.* But this was by no means a true and voluntary Persuasion of his eternal Reprobation ; this was no Act of true Despair. Thus also the Bishop of *Meaux*, who hath occasionally mentioned these Words of the Life of S. Francis de Sales, approves of them, and addeth farther, *That the famous Ursulina, who is called the Theresa of our Days, and of the New World, in a lively Impression of the inexorable Justice of GOD, condemned herself to eternal Torments, and offered herself, that the Justice of GOD might be satisfied ; provided only, said she, that I may not lose the Love of GOD, and GOD Himself.* This Impression of inexorable Justice is not an absolute and voluntary taking of this Justice, but a simple Sensation which is impressed on the Soul forcibly, and without any real Consent  
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and Persuasion of the Understanding. It is of no consequence to say, these Notions are very fine, subtil, and difficult to explain clearly: It is allowed they are so; and that they must be in the general conceived, without a distinct and full Comprehension, is allowed even by the very Saints who have most approved them; just as we believe abundance of natural *Phænomena*, which we are not able in any sort to explain, nor demonstrate the exact Manner how they are such.

The Soul, when it is in excessive Pain, imagines itself to be guilty, and perceives GOD justly angry with it; it undergoes, at the same time, the Horror of its imaginary Sin, and the apparent Wrath of GOD, whom it loves, and for whom the Soul turns even against itself. This Condemnation is no more than GOD's Opposition to Sin, and GOD's Anger thereupon, which every Sinner ought to have a just Impression of. But ought he, according to me, to give himself up entirely to his Wrath? Nay, I insist upon the quite contrary exactly, that he ought always to desire the Promises with disinterested Affection. Is not this to desire, that GOD would not snatch us away in his Anger, and to fly to the Promises, that is, the very Mercies of our heavenly Father. Nay, farther, I have declared in that very Article, which is noted for false, that no one ought ever to believe that he is abandoned by GOD, or that He hath no longer any Mercy for us,

### 30 *The Archbishop of Cambray's*

us, but on the contrary, that we ought always to desire it sincerely.

Lastly, I have said, that this Sacrificing our Self-love and entire Acquiescing, generally conduces to keep the Soul in Peace, and calm the Temptation, which is intended only to purify our Love of GOD. It is also my Opinion, that such Acts as these ought never to be instilled into the Mind, or permitted, excepting in Matters of great Moment, and upon the last Necessity. Where-ever the Affliction of the Soul can be removed by ordinary Means and Methods, we ought not to use this great one. And therefore I have precaution'd that this Act is not to be used but when the Soul is oppress'd with some invincible Trouble, and which cannot be expelled by any other Means, which may have been tried to calm it.

I have said in my 33d Article of *Iffy*, that we instill into troubled Souls and such as are truly humbled, an entire Submission and Consent to the Will of GOD, though by a most false Supposition they should imagine, that instead of those Goods which He hath promised them, He should for His good Pleasure keep them in eternal Torments, yet without their being utterly deprived of His Grace and Love. This is an Instance of the most perfect Abandoning of Selfishness, and of the most pure Love the Saints have practis'd, and which by the peculiar Grace of GOD may conduce very much to the Benefit of Souls truly perfect.

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Here then is an Act of perfect Abandoning of Selfishness, and of the purest Love, and which may be advantageously practised by troubled Souls, and consequently may be of great Use to heal their Pains, and calm the Temptation.

Thus also we see that St. *Francis de Sales*, having for a long time suffer'd an Impression of Reprobation, and as it were an Assurance of certain Death ; he would be at last necessitated by the rude Shocks of his Torture to come to this fearful Resolution, that since in another Life he must be deprived of loving and of seeing GOD, so worthy to be loved and seen, he will notwithstanding as long as he lives upon Earth do his best to love Him with all his Strength and with all his Soul. This impossible Supposition would occasionally produce an Act which would deliver the Saint ; since the Author of his Life says, the Devil, vanquish'd by such a perfect and disinterested Act of Love, would quit his Ground, and leave him. Thus is it that such a disinterested Act, wherein we sacrifice all mercenary Affection, which spiritual Writers call Selfishness or Self-Interest, conduces much to appease the Soul, and calm a Temptation, which is permitted by GOD only to purify our Love.

I have explained that by Indifference, I mean only Disinterestedness of Love : And beware, my Brethren, of concluding from the meer Term Indifference, that I should affirm,  
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## 32 *The Archbishop of Cambray's*

we ought to be indifferent in our Desires of our eternal Salvation. A Disinterestedness of our Love excludes only, interested or mercenary Affection. As for our Acts of Hope, and Desires of the Gifts of GOD, which are commanded to be sought for out of Love, and which proceed from the purest Love; these, are so far from being excluded, that they ought to encrease in Proportion as our Love encreases. Can any one love with a most perfect Love, that with which he loves GOD himself, and not desire the chief Good, the only necessary Thing? Such an Indifference as would exclude either interested or disinterested Designs for our Salvation, would quite destroy the very Nature of Love, which ought always to make us dear to ourselves, for the Sake of GOD; would quite extinguish all inward Life; would be a most brutal and monstrous Despair. We may easily suspend our Desires for future Events, which, as the Schoolmen speak, depend upon the good Pleasure of GOD, but we can never cease to desire those good Things which the Will of GOD hath revealed to us by His divine Law. Besides it is certain, even from our Faith, that GOD desires the Salvation of us all, and would have us also believe so. And no more is asserted, than that we may desire with the same Disinterestedness the Things which are manifested to us by GOD's Providence and those revealed in the Scriptures. If it is laudable to desire with perfect Disinterestedness the inferior

our Goods of this Life, by how much stronger a Reason ought we to desire with perfect Disinterestedness the Sovereign Good. But, in order to be perfectly informed by the most decisive Strokes in my Book, with how much Horror I have rejected an Indifference or Suspension of our Desires for our eternal Salvation, there need only to be read that which I have said, concerning the indispensable Necessity under which we are, of loving ourselves ; and for the Want of which we shall fall into what the *Manichees* call an impious Hate of our own Souls, by supposing an evil Principle or Nature in Things contrary to Order. Again, can any one love himself, and not desire the chief Good, the One necessary Thing ? Let us therefore, my Brethren, love ourselves, but not with that natural Love which is meer Self-interest, but with that by which we love ourselves in GOD, and for GOD, and which makes us, without ceasing, desire for ourselves all the Gifts of our heavenly Father. *Ipsam amemus* (says S. Austin) *propter ipsum, & nos in ipso tamen propter ipsum.* I have concluded, that an Indifference or absolute Suspension of Desire of the eternal Goods . . . . . doth entirely destroy Christianity, nay, indeed, Humanity itself ; and that no Words could sufficiently expose such a monstrous Extravagance.

Beware, my Brethren, of permitting any one to instill into the faithful Souls, any Notion of a Dereliction, or of their being abandoned

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### 34 *The Archbishop of Cambray's*

doned by GOD ; or that these should cease to desire, or ask earnestly of GOD, together with the whole Church, all those Goods, spiritual and temporal, which are included in that general Petition for our *daily Bread*, and which are, in particular, expressed in the Publick Offices of the Church. The *Gnostick*, or perfect Contemplative of S. *Clement of Alexandria*, according to that Father, forms all such Desires and Prayers as intreat for temporal as well as spiritual Goods, though he be advanced to the very ideal Point of Perfection, and joins in the same Prayers and Petitions with other less perfect Souls in the Congregation of the Faithful. These are the Words of that Father ; \* *The Gnostick therefore, together with those who have but newly embraced the Faith, prays for those Things which are requisite for them.* He that loves himself only by that exalted Charity, or same Love with which he loves his Neighbour for GOD, and in GOD, doth not love himself less than he who loves himself with a natural and mercenary Love only, and without the perfect Love of Charity. By how much a more perfect Love you love yourself, the more you desire all true Goods : You desire even all the temporal Goods, according to the Method of GOD's Providence, and without any Impatience and Inquietude in this State ; by how much a greater Reason should you desire all the spiritual Goods conducive to Salvation,

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\* Strom. L. 7. Pag. 728.

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which is the Consummation of the most perfect Love? The most perfect Soul desires and prays for, together with the whole Church, all those Goods which less perfect Souls petition for ; all the Difference between them is in the Affection with which the Will desires, and not in the Object itself. The perfect Soul is so far advanced, as to desire all Goods with the pure Love of Charity ; but the imperfect desires them only with a natural, or mercenary, and interested Love. I have said, That all Perfection may be reduced to this habitual State of pure Love. Thus have I cut off all natural Love of ourselves, to bring the Soul to love itself with the Love of Charity only. And I have added farther, That this Love produces in the Soul, with a peaceful Disinterest, all that the other mixed Love doth, together with something of Impotence and Selfishness. In one word, Selfishness is and ought only to be excluded in the Exercise of perfect Love ; but as for any thing else, they possess it in a greater Measure than the generality of the Faithful. Conclude therefore, my dear Brethren, that all the truly Perfect make, more frequently than the Community of the Just, all Acts of Desire and Petitions for the Gifts of GOD, though it is without any interested or mercenary Affection : Conclude also, that any such Indifference or Abandoning as would hinder such from making with a disinterested Peace, all those Petitions of the Church in which

## 36 *The Archbishop of Cambray's*

we ought always to unite ourselves, would be, as I said, speaking of Blasphemy, contrary to the Words of Scripture, and the Prayers of the Church, which are filled with Petitions and Desires: This would be to excommunicate one's own self, and put one's self out of a Condition for ever, of being able to pray either with Heart or Mouth in the Congregation of the Faithful.

We would only have excluded from the State of perfect Souls all inquiet and urgent Activity, which was also cut off by the 13th of our Articles at *Issi*; wherein I have declared, That we ought always to suppose Grace to be present, although we shall not be able to perceive its distinct Energy upon us. Inasmuch as it doth not at once, and in every Moment, produce in us all different Dispositions, but only at Times, and successively. I have said, We ought not to be impatient to have, in a most sensible and comforting manner, those Dispositions which Grace doth not produce just at that Moment. Lastly, I have declared by an *urgent Activity*, to be understood, a full and entire Cooperation of all the Forces of the Soul, to use all its Grace at every Moment, and in so doing, to prepare itself for a future Grace hereafter; it is part of our Faith to believe, that every one ought always to urge and excite himself always, and at every Moment to use all the Grace which is given him.

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*Reflexions have nothing imperfect in themselves ; nor are they troublesome, but when Souls consider themselves with Impatience, and afflict themselves.* These are my Words : And otherwise, all Acts of Reflexion are equally perfect with direct Acts, because their moral Perfection proceeds from the Fidelity of the Soul, to fulfill the Working of Grace. We must make direct or reflex Acts, according as our own Necessities require, or our Duty, or the Working of Grace, shall incline us to the one or the other. And you may observe that I have said in my Book, *That the most exalted Souls, by cutting off all inquiet and urgent Reflexions, which proceed from Self-interest and mercenary Affection, reflect always with Tranquillity.* These are my own Words. GOD often, by His Grace, inspires into the most perfect Souls, very useful Reflexions upon His Design in them, and upon past Mercies, which He makes them praise, or upon their Inclinations, which they are to give an Account of to their Directors. And this Inspiration, which I speak of, is no more than the common Working of Grace in all the Faithful.

Many Saints have spoken of the Separation of the superiour Part of the Soul from the inferiour, and in that I have only followed them : I have not supposed this to be an entire Separation ; this would be supernatural, miraculous, and contrary to the State of pure Faith, which I always suppose. Upon

38 *The Archbishop of Cambray's*

this Account I have condemned them who say, that this Separation is entire, inasmuch as the Union of the superiour Part with GOD doth not sensibly affect the inferiour. And, therefore, all the Irregularities of the inferiour ought not to be imputed to the superiour. It would be mighty weak to engage the inferiour Part in Reflexions, and the superior in direct Acts, as some Persons have been pleased to conceive of me. The inferiour Part consists of the Imagination, and the Senses; but the Imagination is incapable of reflecting. The superiour Part therefore only reflects, which consists of the Understanding and Will. According to my Book, the Separation of the two Parts consists only in this, That the inferiour Part is subject to be troubled and disturbed, while the superiour Part is peaceful and calm. But, inasmuch as this Separation is never entire during Life, there always remains Communication enough to make the superiour Part responsible for all that is transacted in the inferiour Part, with respect to all such things as are esteemed voluntary in the ordinary Course of Life. By this absolute and vigorous Rule, I thought I had prevented all that might be apprehended from Illusion, contrary to Purity of Manners. By this I have made the Soul equally accountable for all Actions, both in *Experiences*, and without *Experiences*. It is certain, that the *Cime*, or fine Point of the Soul, which *S. Francis de Sales*

*Sales* mentions, consists in direct Acts. But, according to the same Saint, the superiour Part of the Soul doth not only import this Point, but comprehends also all Acts of Reflexion, without being capable of having a sensible Testimony of his Hope. This *S. Francis de Sales* expresses after this manner: \* ‘ Al-  
 ‘ though she (*speaking of the Soul under Punishment*) have, indeed, the Power of be-  
 ‘ lieving in, hoping in, and loving GOD,  
 ‘ and doth truly so, yet hath she not the  
 ‘ Power of discerning throughly, if she doth  
 ‘ believe, hope, and love GOD, because her  
 ‘ Affliction doth so wholly seize her, as not  
 ‘ to permit her to make any Reflexions on  
 ‘ herself, to discover what she doth: For  
 ‘ which Reason it is, that she imagines, that  
 ‘ she hath neither Faith, Hope, nor Charity,  
 ‘ but only Phantasms and unprofitable Im-  
 ‘ pressions of Vertue.’ The same Saint  
 speaks in another place, † ‘ That sacred and  
 ‘ holy Rest is in the Body of the Soul, in the  
 ‘ most fine and delicate Point of the Spirit:  
 ‘ And this Rest is not soft, and tender, or  
 ‘ scarce at all sensible, although it be true,  
 ‘ unconquerable, and exceeding loving, and  
 ‘ seem to have retired to the fine Part of the  
 ‘ Spirit, as to the most fortified Part of a  
 ‘ Castle, where it continues valiantly, not-  
 ‘ withstanding all the rest be oppressed with  
 ‘ Sadness; and the more Love in this Estate

\* *Am. de Dieu*, 1. 9. c. 12. † *Ibid*, 1. 9. c. 3.

## 40 *The Archbishop of Cambray's*

‘ is deprived of all Support, and abandoned  
 ‘ of all the Succour and Assistance of all the  
 ‘ Faculties and Vertues, the more valuable  
 ‘ is it for preserving its Fidelity inviolable  
 ‘ under such Difficulties.’ And here give  
 me leave to ask the Reader, whether these  
 Words, *Love referred to the fine Part of the*  
*Spirit, as into the most fortified Place of a*  
*Castle, notwithstanding all the rest be oppressed*  
*with Sadness, and abandoned by all the Ver-*  
*tues, &c. insomuch that it imagines it hath nei-*  
*ther Faith, Hope, nor Charity,* doth not ex-  
 press this Notion after a much more strong  
 manner than I, when I suppose a Separation,  
 but not entire, between the superiour and in-  
 ferious Parts of the Soul, that is, between  
 the Imagination and Senses on one side, and  
 the Understanding and Will on the other  
 side, in which the Will doth not consent  
 to the Affliction of the Imagination; and  
 the Imagination is not at all comforted by  
 the Peace which the Understanding en-  
 joys.

Contemplation is an Exercise of pure Love,  
 but not the only Exercise; pure Love exerts  
 itself also in Acts of distinct Vertues. I  
 have farther added, That a Soul filled with  
 pure Love, in Obedience to its Director  
 who would try it, ought to be as ready to  
 meditate as Beginners, and to contemplate as  
 Cherubims. Meditation itself may sometimes  
 be a true Exercise of the most disinterested  
 Love. All the Faithful are called to Perfe-  
 ction;

tion ; but they are not all called to the same Exercises and Practice in Particulars of the most perfect Love. With respect to those whom GOD draws in a more particular Manner to the Exercise of Contemplation, they must be permitted to go on according to the Working of the Grace which is in them, after it hath been well experienced, and after such a Manner as not to instill into them any Presumption or vain Compliance ; but as a Bishop advances a Deacon to the Order of Priests, without permitting him to believe himself perfect.

The passive Estate, according to my Book, is no more than a State of disinterested Love, wherein Charity commands and animates all the Vertues, directing them all to her own End. And all the Vertues are exercised by the most simple and uniform Acts, without Inquietude, without Urgency, but with all the holy Mildness which the blessed Spirit of GOD inspires. As I have also taken notice in the 12th of my Articles of *Iffy*, this State was called passive by the Saints, not to exclude the most real and most efficacious Co-operation with Grace every Moment, nor in order to exempt the Souls from that continual Vigilance with which they ought to watch over themselves, or to excuse that painful Resistance which must in every State be made against all Temptations ; For I here said that this Resistance, notwithstanding it is passive, is not at all less painful with respect to Concupiscence,

## 42 *The Archbishop of Cambray's*

cence, and that every Soul ought to *resist even unto Blood* against *Sin*. I therefore exclude only that which the Authors, which treat of a spiritual Life, have called *Activity*, that is, that Inquietude and Urgency which are linked to a mercenary Affection, or natural Love of ourselves. I have farther said, we ought to have Recourse to the most selfish Motives, and that with Impatience, rather than to suffer ourselves to be overcome. Therefore the Term Passivity is opposed only to Activity, and no one can take it in a Contradistinction to Action or Acts, without plunging the Soul into an inward Idleness, which would be entirely to destroy the Christian Life. This Passivity is no Estate of miraculous Inspiration. The Souls have only the ordinary Influence of Grace, which is common to all the Faithful, even in the most obscure Faith. When therefore Mention is made of any Acts which GOD inspires in this Estate, we must beware of believing that GOD determines the Soul by any extraordinary Inspiration: There is no more meant, than a simple Impulse of Grace, which those Souls too do no plainer discern, than the more common, and which only guides them to such Acts as the Rules and Precepts of the Gospel do. I do not at all place this Passivity in all the Powers of the Soul being chained up, or in an absolute Incapacity of its making any discursive Acts; because I believe, that those Souls, which are gently inclined by an Impulse of Grace to the

the simple and uniform Acts of Contemplation, do notwithstanding never lose a perfect Liberty and Power of resisting this Impulse of Grace, and of making any other discursive Acts. Otherwise this Inability, being contrary to the natural Liberty of the Soul, would be plainly miraculous, and consequently contrary to the State of pure Faith, in which the most experienced Authors in those Matters assure us the most passive Souls still continue to be. The State of pure Faith, according to them, gives the Soul no other perceptible Light, but that of Faith common to all Christians. And on the contrary, the Way of a supernatural Inability, to make any discursive Act in any certain time, would be a Way of miraculous Light. I therefore confine this passive State to a simple Uniting of all the Verrues in Charity, which pervades, commands, and animates them, and makes them exercise all Manner of distinct Acts, both in Prayer and out of Prayer, with an uniform Peace. Passivity, thus explained, is the Perfection of the Love of GOD, unto the which, all Christians are in general called, yet unto which a very small Number doth come, and the Practice of which we ought not to exact, but of such Souls only as find themselves thereunto disposed. As for passive Contemplation, it is an Exercise not absolutely accessary to Perfection, and unto which many pure Souls may never be once called;

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#### 44 *The Archbishop of Cambray's*

There never can be any real Perfection without an intimate Union with Jesus Christ. In the most exalted Contemplation the Soul may be employed concerning Jesus Christ, made present to him by Faith, and in all Intervals, when that Contemplation ceases, may still be exercised though after a lower Manner. No Soul is ever deprived of a Sight of him by a real Privation, but loses only the distinct, sensible, and reflex View at times; and these Losses are only for a Time and in Appearance, in two Cases; namely, in the Beginning of an imperfect Contemplation, and in Experiences. I have said, that in the first Case, the Beginning of an imperfect Contemplation, this Privation of the sensible View of Jesus Christ proceeds not from the Perfection but Imperfection of that Exercise; as being yet rather carnal and sensible than pure and abstract. And these apparent Privations have also their Intervals. Besides too, they are not long, the View of Jesus Christ presently returns, and is the frequent Employ of perfect Souls. Thus I have expressed myself concerning this Matter. These Intervals of Privation are only for a short Time, and the more the Souls purify themselves from all Selfishness by a jealous Love, these Experiences are the shorter. It is only the secret Opposition of the Soul to Grace, under some fair Pretexts, an interested and selfish Desire of still keeping all carnal Supports, that GOD deprives the Soul of, and which therefore make

make their Experiences the more painful and long ; for GOD never makes His Creature suffer, only to make him suffer, and without any Advantage. These Experiences therefore are indeed short, and are only prolonged by wicked Souls, who oppose GOD. They therefore ought to impute the frequent Deprivation of the View of Jesus Christ, not to the Nature of an Experience, but to their own Infidelity. Its Experiences in general are short, the last Point of an Experience, in which only the Soul is deprived of an intimate View of Jesus Christ, must necessarily be much shorter. As for that negative Contemplation, which, according to St. *Dennis*, admits of no distinct Image or Idea, such as can be named, it is that of the Divinity only, which hath no Bounds. But after having explained this Sort of Contemplation, which is celebrated by St. *Dennis*, and signifies only a loving View of GOD, infinitely perfect, I have said expressly : ‘ The Simplicity of this View doth not at all exclude the distinct View of the Humanity of Jesus Christ and all his Mysteries, because pure Contemplation admits of other Images, besides those of the Divinity: It admits all the Objects which pure Faith presents to us. ’ You see then, my Brethren, that the Doctrine, contained in my Book, admits of in every State, excepting that of a negative Contemplation, that is the abstracted View of the Divinity, another Exercise of Contemplation, wherein all the Myste-

## 46 *The Archbishop of Cambray's*

Mysteries may employ the Soul. Besides, there is no Contemplation which is not sometimes interrupted, and by Intervals the most perfect Souls have very distinct Views of all the Objects of Faith, and above all of the Word made Flesh. I conjure you therefore, my Brethren, to join with me, after the Apostle, to anathematize whosoever shall endeavour to separate you from the frequent and familiar View of Jesus Christ.

Several Persons have taken Offence at a Passage in my Book, where I use the Term *Involuntary Trouble* or *Affliction*, speaking of the inward Pain of Jesus Christ. They who inserted that Term into my Book, intended only that the Affliction of Jesus Christ, which was voluntary, inasmuch as it was commanded by his Will, was, notwithstanding, involuntary, inasmuch as his Will was not troubled : But I am not concerned to defend that particular Expression, which was not indeed mine own, and this they who have seen the original Manuscript can testify. This Expression hath no Connexion with the whole Scheme, and if it be left out, the Text will remain still perfect and entire.

Complaint is made against me for making wrong Citations of St. *Francis de Sales* ; they who were intrusted with Printing my Book in my Absence have mistaken, for Passages of that Saint, certain Maxims which I had formed only as agreeable in the main to his Doctrine and Spirit, and have distinguished these

these very unhappily with Printing them in the *Italick* Character. But I shall hereafter give an exact Account of all the Citations which are made ; therein will appear both my Sincerity and the Conformity of my Doctrine with that of the holy Saint. I shall also produce several Passages out of his Books, which are more strange than my Terms, which were taken for his. Lastly, if I may have cited some Passages of his Writings, which have appeared harsh to the Publick, we ought to soften any Severity in our Reflexions, upon these two Considerations. The first, that no particular Person ought to indulge himself in the Liberty of condemning either the Sentiments or Expressions of so great a Saint, concerning whom the whole Church every Year speaks thus: *He hath enlightned the Church by his Writings, which are filled with Celestial Doctrine, and hath pointed out a sure Way to arrive at Christian Perfection. Scriptis itaque Cœlesti Doctrina refertis, Ecclesiam illustravit, quibus iter ad Christianam perfectionem tutum & planum demonstrat.* And this so high a Commendation of the Doctrine of this Saint is approved by a Bull of *Alexander VII.*

The second Thing to be taken notice of, is that after having collected all these Passages, which I have professed that I did only with Intent to shew the Mysticks that the most refined Notions of this Saint and most others terminated always in a disinterested Love of  
GOD,

## 48 *The Archbishop of Cambray's*

GOD, by which we desire of GOD, without a Mixture of Selfishness, all those Gifts which the most interested and selfish Souls do. These are my Words, speaking of some Expressions in that Saint: They all amount to this, 'That we ought to have no selfish or 'interested Desire, neither concerning Merit, nor Perfection, nor eternal Happiness.' By which it is plain, that I would only take away from some indiscreet Mysticks, all Pretence of abusing the Authority of *S. Francis de Sales*, by shewing, that this Saint did cut off only all natural and mercenary Affection, which is Selfish-interest. These, my beloved Brethren, are the principal Things which I proposed to explain to you in this Letter. The more you read my Book, the plainer you will see, that the Stress of the whole Matter lies in the right Understanding of the Word *Self-interest*: And if this Term be not enough explained in my Book, it is because I ventured to suppose, that every one, like myself, understood by it a mercenary Inclination to the Gifts of GOD, out of a natural Love of ourselves. I supposed, this Sense of the Word was established from the best Authors of our Nation, which have wrote of a spiritual Life, and also Foreigners, whose Books have been translated into our Language. I supposed, that Mercenary and Interested were synonymous Terms; and, because the ancient Fathers have assured us, *That the Just, who are arrived unto Perfection, are no more mercenary,* I have

I have been bold to say, they were not interested; and, without losing the Exercise of the Vertues distinctly, they united all their principal Actions in Charity, which pervaded them all, which animated them, which commanded them, and which perfected them after such a manner, that natural and deliberate Self-love, or mercenary Affection, which is Self-interest, should not be any more found in perfect Souls. As for that natural and deliberate Love of ourselves, in which we have placed Self-interest, I have observed, that it is plainly established by *S. Thomas* and *Estius*; it is acknowledged by the greatest part of Divines. And even such as do not admit this Love, must, notwithstanding, be so equitable as to allow it to be a thing very much countenanced by the Catholick Schools. If you take the Text in such a Sense as I have been explaining it to you, you will find all the following Part of the Book plain and easy; but if you will take it in a less limited and restrained Sense, you will continually strain what follows, and necessarily impute to me, in every Page, the most extravagant Contradictions.

There remains, my beloved Brethren, no farther Difficulty or Trouble, than for you to consult, and see with your own Eyes, whether the Fathers, the canonized Saints, and other Authors, highly esteemed by the Church, have indeed taken the Terms *Mercenary*, *Interested*, or *Self-interest*, in that Sense

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50 *The Archbishop of Cambray's*

of an Imperfection, as I have done throughout all my Book: And this I shall endeavour to lay before you as clearly as I can.

Let us begin with the Catechism of the Council of *Trent*, where, after it being said, *That GOD, of his infinite Mercy, had given the Kingdom of Heaven to His Creatures, tho' He might justly demand their Service without a Recompence*, he proposes to Christians, *that they should do the Will of GOD upon Earth, as the Angels do it in Heaven.* *Neque id quidem silentio prateriundum est, vel in hoc maxime suam in nos Deum clementiam, & summae bonitatis divitias ostendisse quod cum sine ullo premio nos potuisset ut suae gloriae serviremus, cogere, voluit tamen suam gloriam cum nostra utilitate conjungere.\** Observe what a high Perfection he demands of us in the Exercise of this Hope. 'GOD requires of us, (*says he*)  
' in our Labours and Affections, a supreme  
' Love, and singular Charity, in such a manner, that though we give ourselves up entirely to Him, with a Hope of heavenly  
' Reward, we should, nevertheless, hope for  
' those Things only in conformity to the  
' good Pleasure of GOD, who hath willed  
' that we should entertain such Hopes:  
' Wherefore, all our Hope ought solely to  
' be founded on the Love of GOD. *Eximiam charitatem requirit, ut etiamsi spe caelestium praeiorum totos nos ei dicaverimus, tamen*

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\* P. 3. in Decal. Prae, Num. 17.

ideo ea speremus, quod in eam spem ingrederemur, placuit Divinae Majestati. Quare tota nitatur illo in Deum amore nostra spes, qui mercedem amori nostro proposuit aternam Beatitudinem. † Yet doth not the Catechism assert hereby, That the Love of all Christians ought thus wholly to depend upon this Love, which is termed *eximiam caritatem*, and in conformity to the good Pleasure of GOD, who wills that we should hope: This Perfection of Hope, according to him, concerns only the perfect Souls; for he represents to us two sorts of Faithful, both just; one of which loves GOD with a Love preferable to that of the other: *The one, those who serve Him in Love; Qui amantes serviunt*: [These must be the Just; for the Church never speaks thus of Men, actually Sinners, and Enemies to GOD.] But they have an Eye to the Reward, to which only their Love hath a Regard. *Sed tamen pretii causa quo amorem referant*. Then he raises himself higher, and describes another Degree of more perfect Men, who do the Will of GOD upon Earth as the Angels do it in Heaven: And who hope for a Reward only in conformity to the good Pleasure of GOD, who wills that they should entertain such Hope. These (says he) being moved only by their Charity and Piety, have regard only to the Goodness and Perfection of Him they serve, Num. 27. *Sunt praterea qui tantummodo caritate, &*

† Part. 4. in Orat. Dominic. Petit. 3. Num. 26.

## 52 The Archbishop of Cambray's

*pietate commoti in eo cui dant operam nihil spectant nisi illius bonitatem & virtutem. And the View and Admiration of this Object they think Happiness enough to engage them to serve Him.* We may observe how absolute and exclusive the Terms of the Catechism are. *Tantummodo, &c. Nihil spectant nisi.* Is the Design here to cut off the great Theological Vertue, *Hope*, as imperfect, or to take away the proper Motive, the Sovereign Being, inasmuch as He is ours? GOD forbid any such Impiety should enter into any one's Heart! All that is intended, is only that the perfect Souls should hope more than others, and, consequently, that the Sovereign Being should incline their Will to Him, tho' they be excited to serve GOD out of Love only, and filial Piety, though they hope in Conformity to the good Pleasure of GOD, *who wills, that they should entertain such Hopes* ..... and that their Hope be entirely founded on the Love of GOD, which is perfectly pure.

S. Thomas, following S. Ambrose, calls perfect Hope *Spes ex caritate*, 2. 2. q. 17. a. 8. The Perfect, in order to become such, have cut off an imperfect Affection for the Recompence which the Imperfect still have.

*Tantummodo*, which is spoke by way of *Antithesis* to the other Terms, *Sed tamen pretii causa, a quo amorem referunt*, is an evident Exclusion of the imperfect Affection for the Reward. But, wherein consists this imperfect

fect Affection, which is cut off? I say once more, it cannot be either supernatural Hope, nor, its proper Motive, Happiness, either objective or formal: Neither can it be the frequency of Acts of Hope; for the frequent Exercise of a Theological Vertue can never be an Imperfection. Nor yet are we to understand by it an Affection so mercenary, that the Soul should desire its formal or created Happiness above the Glory of GOD; for such an Affection as this would not be an Imperfection, but a mortal Sin; and it could never be said of Souls in such a State, *Aman-ter serviunt*. Where then shall we find this Imperfection, which is to be cut off in the perfect or imperfect State? We shall not be able to find it in supernatural Acts of Hope, inspired by the Holy Spirit. That, therefore, which is cut off, can be nothing else but a humane, natural, and deliberate Desire of Happiness, a mercenary and interested Affection, which is so far from being any Part of a supernatural Hope, and being essential to it, that it only diminishes the Perfection of it in a Soul. This natural Affection for the Recompence, which the less perfect Just have also, is therefore called by the Fathers, Mercenary, as we shall see presently; it is not because they do not love GOD with a Love preferable to all Creatures, and even their own selves: But they have, besides their supernatural Love of GOD, and of the Creatures in GOD, a natural and deliberate Love

## 54 *The Archbishop of Cambray's*

of themselves, in subordination to the Love of GOD. These are the Just of my fourth State. I thought I might venture to call them interested, because the Fathers have called them mercenary.

It is time now to shew the Conformity of the Doctrine of the Fathers with that of the *Roman Catechism*. When S. Clement of *Alexandria* speaks of the *Gnostick*, or perfect just Man, and of perfect Love, he places the *Gnostick* on the *right Hand*, but mercenary on the left of the Sanctuary. \* *He doth not permit the Gnostick to approach to the Word of Salvation, either out of Fear of Punishment, or from a Motive of Recompence, but for this Cause only, because He is good.* Those he calls mercenary; and who yet, according to him, are Just, though he places them in the Sanctuary, it is on the left, that is, in an inferiour Glory: † *Such are they, who in exchange for perishing Things, hope to receive incorruptible Good.* These incorruptible Goods are, no doubt, the eternal Happiness: For this Father says, \*\* *The Mercenary doth good, following only the Rule of Recompence, and regarding only either the Good which he is to receive, or the Lord who promises it.*

†† *To act only out of a desire of the promised Reward, that is mercenary: But to do good, solely out of a Love of Good, that appertains to*

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\* Strom. l. 4. p. 485. † Ibid. \*\* Ibid. l. 4. p. 519.  
 †† Ibid. l. 4. p. 528.

*the Gnostick. He proposes no other Motive of Contemplation than Knowledge itself ; and, I dare say, he that pursues Knowledge after that manner, doth not choose it out of a desire of being saved.*

Here is the Motive of Recompence excluded in the most express and absolute manner : And these Exclusions here do not respect one single Act for a Moment's time, and after which the Just was obliged to become mercenary, but respect the whole State of the Perfect, and constitute the very Perfection itself. And this it is which distinguishes the *Gnostick*, who is on the right Hand, from the Mercenary, who is on the left of the Sanctuary ; inasmuch as the latter hopes to receive, in exchange for corruptible Goods, incorruptible. And upon this Account is it, that *S. Clement* speaks thus : *I dare say, that the perfect Spiritual doth not choose the State of Perfection meerly because he would be saved, is, if he should be asked, by way of supposing an Impossibility, which of the two he would choose, whether Perfection, which he called Gnosis, or eternal Salvation, were it possible that these two could be separated, which indeed it is not, he would, without any Hesitation, choose Perfection, as a thing which surpassing Faith by Love, is desirable for itself. From whence he concludes, That the first good Work of a perfect Man, is to do good always, out of a constant Habit, and acting not out of a Glory of Reputation, or for any Recompence either from Men or*

## 56 *The Archbishop of Cambray's*

GOD. You observe here, my dear Brethren, that the *Gnostick* hath no mercenary Affection for any *Recompence*, even that which comes from GOD ; no, not for any created Happiness. This is a most absolute Exclusion, and such as distinguishes him from the less Perfect, and constitutes him such himself. And this Exclusion is not only in some few transient Actions, but consists in a constant Habit. The same holy Doctor assures us, *That the Gnostick, from a good and faithful Servant, is become a Friend by Charity, by means of the Perfection of that Habit which he hath acquired, by Instruction, and by a true and great Exercise with Purity.* Let it be observed, that before he became a *Gnostick*, and a *Friend*, he had been a *good and faithful Servant* : He was then just, he had then Charity, but he had not arrived to the Perfection of that Vertue. This then is the most pure and perfect Love, when turned into a perfect Habit ; when it is *established with great Purity*, that is, without any Mixture. And this great Divine of the Church of *Alexandria* proceeds even to use an Expression, which it may be proper to soften a little ; he says, *The Vertue of the Gnostick is become Nature ; it is become permanent, and not to be lost in him :* Which Words import no more than a very constant Habit, and confirmed State, but not indefectible. Would this Father, who was almost cotemporary with the Apostles themselves, go about to extinguish Hope in perfect

fect Souls? Would he reject the Motive? Would he exclude the Desire of Salvation, inasmuch as it is our Sovereign Good? Did he pretend, the Perfect did not love themselves more in GOD, or for GOD, or that they should not desire eternal Happiness? Can it be his Meaning, that the Perfect should hope seldomer, or with less Ardency, than the Imperfect? Such gross Errors cannot, with Justice, be imputed to such an Apostolick Author. His Meaning then is, that the *Gnostick* doth not act out of Hope of the promised *Recompence*, or out of a Desire of being *Saved*. Not that he doth suppress or diminish the Acts of Hope in himself for the promised *Recompence*, or the Desire of his own Salvation, and of the created Happiness, which is inspired into him by Grace; but only, that the perfect Soul doth not any longer seek for the *Recompence* out of a natural, mercenary, and interested Affection. The Perfect desire all the same things as the Imperfect, with respect to the Promises taken in their whole Extent; but they generally desire them only by a supernatural Love of themselves, which, as proceeding from Grace, hath not any Imperfection: When, on the other hand, the Imperfect desire the same Gifts, by a mercenary, natural Affection, which is Self-interest, besides the supernatural Desire, without which they could not be styled Just. For, according to S. Clement, they  
are

## 58 *The Archbishop of Cambray's*

*are just, because they are in the Sanctuary, and GOD will recompense them in another Life.*

This helps us to understand the Meaning of *Tertullian*; *We ought to obey the Precept, not because it is good, but because GOD hath enjoined it.* But, do we hereby say, all the Vertues, which are enjoined, are good, only because they are enjoined? *G O D* forbid! We assert the contrary, that they are enjoined because they are good, and conformable to the supreme and immutable Rule, which is *GOD* Himself. But we practise them to please *G O D*, to whom we owe all Duty; and not in order to seek after Perfection, by a natural Love of ourselves, though we ought always to seek for it by a supernatural Love, which Grace produces in the Heart of the Just.

*S. Basil* says, \* *We obey GOD, and avoid all Vices, out of Fear of Punishment, by which we become like Servants; or we obey the Precepts, for the Advantage which we gain by the Recompence; or, lastly, we obey with Joy, out of a pure Love of Him who hath given us a Law, and for no other Motive than because we think it becomes us to serve so great and good a GOD, and in this we imitate the Affection of Children to their Parents.* These three sorts of Men are the *Just*, according to this Father, because they all obey *G O D*. 'The Servant

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\* *Præfat. in Regul. fusius disputat. p. 405, & 406, & Orat 3. de Peccato.*

‘ (says he) will omit no particular things,  
 ‘ and do others, because he will equally fear  
 ‘ the Punishment of all kinds of Disobe-  
 ‘ dience ; and, therefore, will attain Happi-  
 ‘ ness. *Atque sanè hanc ob causam beatus erit.*  
 ‘ . . . . The Mercenary also will neglect  
 ‘ nothing of what is commanded ; for, how  
 ‘ can he think to receive the Recompence of  
 ‘ his Labour, if he omit any particular Ne-  
 ‘ cessary, according to the Promise ?’ *Quo-*  
*modo enim mercedem laboris accipiet, cum pa-*  
*ctis non steterit, & aliquid eorum quæ necessa-*  
*ria sunt praterierit.* The third sort of Ser-  
 vice is that which proceeds from Love ; such  
 is a Son, who hath one only Motive and De-  
 sign, to please his Father. *Quis igitur filius,*  
*qui hoc unum studet, propositumque habet, ut*  
*placeat patri.* In the two first sorts, the one,  
 though just, entertains frequently natural and  
 servile Thoughts, and the latter too resemble  
 the Mercenary by a natural Affection : Both  
 of them hope for Salvation by a supernatural  
 Hope, because they are declared just ; but the  
 latter kind more than the former, because  
 they are generally exempted from the Imper-  
 fection of the former, namely, a natural and  
 mercenary Affection.

\* S. Gregory of Nazianzene, in like man-  
 ner as all the Fathers almost have done,  
 follows this Division, into *Servants, Merce-*  
*naries, and Children* : He declares the Ser-

## 60 *The Archbishop of Cambray's*

vants and Mercenaries are just ; † *I know there are three sorts of Men which will be saved, Servants, Mercenaries, and Children.*

Let it be observed, he doth not say *I believe*, but *I know*, that is, it was a Doctrine which he believed certain. He speaks thus in another place : \* ‘ We give ourselves no ‘ Trouble concerning pleasing Men ; we seek ‘ but one thing, to be glorified in G O D ; ‘ Nay, we raise ourselves to a higher pitch, ‘ I speak of such as are truly Philosophers, ‘ and filled with the true Love of G O D.’ Observe, that after having mentioned the Disposition of all the Just in general, he raises himself to that of the Perfect : ‘ These (*says* ‘ *he*) desire to be united to the Sovereign ‘ Good, out of a Love of Himself, and not ‘ for the Glory which is joined to it ; that ‘ is the Principle of a second and inferiour, ‘ yet commendable Order of Men, who act ‘ for the Recompence of Reward ; as there ‘ is also a third, who fly from the Pollution ‘ out of Fear of Punishment.’ Did this Father believe the Perfect no longer desired the Glory which was promised them, and which it is GOD’s Will that we should desire ; he would not have said, *the Hope by which we are saved*. What then is his Meaning ? It is this ; The perfect Soul, though it always desires this Glory, doth not desire it with a natural and mercenary Af-

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† Orat. 40. p. 645.

\* Orat. 3. p. 73.  
fection.

fection. It is this natural Desire which the Father would cut off, when he says, ' It is ' good to obey a Father, even when no Advantage will ever redound to us from him: ' It is a Recompence great enough, the very ' Obeying Him.' Lastly, This Father says, S. Paul spoke boldly, when he wished to be accursed for his Brethrens sake; and he also has done so, in venturing to urge these Words of S. Paul. He represents to us S. Paul's Love, which was disinterested to so great a Degree, as to make him *wish himself accursed*, that is, *to suffer like a wicked Person, for the Love of them.* These Words shew, S. Paul had a true Disposition to suffer even eternal Torments without ceasing to love GOD, if GOD could have exacted it of him, and that he would purchase the Salvation of the *Jews* at that Price. The same Disposition of Mind makes this holy Father break out into these Words; *O the Greatness of Soul! O the Fervour of Spirit!* And which he considers as so elevated and great, as to think it a Boldness in himself to mention it to the Faithful. This Disposition ought, without doubt, to exclude all natural Love and Desire of the Recompence, in which *Self-interest* consists. *Nicetas*, a Commentator of S. Gregory of Nazianzene, hath said the same.

S. Gregory of Nyssa says, ' Servants save themselves through Fear: The Mercenaries guide themselves with Vertue and Justice,

## 62 *The Archbishop of Cambray's*

‘ stice, for the sake of the Recompence which  
 ‘ is laid up for them who have lived piously.’  
 Here then are two States of the Just, in which  
 we may be saved, and, consequently, habitual  
 States wherein GOD is preferred to every  
 thing else. Let us hear what the third is :  
 ‘ But he who, from the Bottom of his Heart,  
 ‘ pursues Perfection, drives away Fear, that  
 ‘ servile Affection ; . . . . nay, despises even  
 ‘ the Recompence, lest by any means he  
 ‘ should seem to love the Recompence more  
 ‘ than Him who gives it.

The Father here speaks only, of what the  
 Schoolmen call formal or created Happiness.  
 He forbids not to desire ; for GOD Himself  
 hath commanded us to desire : But he would  
 have the Perfect to desire, not out of a natu-  
 ral and deliberate Love of themselves, and a  
 mercenary Affection ; for that would lessen  
 the Love of GOD, from whom we expect  
 that Happiness. For which Reason the  
 same Father says, in another place ; \* ‘ There  
 ‘ are some Men who lead a vertuous Life,  
 ‘ as Merchants make Bargains, and traffick :  
 ‘ But Perfection certainly consists in not ha-  
 ‘ ving a Regard to any thing, not even to  
 ‘ those which are promised us, and which are  
 ‘ the Object of our Hope, in order that we  
 ‘ might fear one thing only, that is, the Lo-  
 ‘ sing of the Friendship of GOD.’ Would  
 he then have us here, not to regard the for-

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\* Vita Moïsis, circa finem, Tom. 1. p. 256.

mal Happiness, out of a View which Grace inspires into us, and which is the Exercise of the second Theological Vertue? No, doubtless; for that would be to destroy even Hope itself, which is requisite in every State of Justification. I cannot too frequently repeat this Truth; he would only have us not desire it out of a mercenary or interested Affection.

S. *Ambrose* speaks thus: \* ‘The pious Soul seeks not for the Recompence, but, instead of that, a pure Conscience, and Affection for good Works: Interested Spirits are invited by the Promises, and are raised by the Recompence they hope for; but the truly good Soul, without having respect to the heavenly Promise, gains the Advantage of a double Glory.’ The same Father, in another place, speaking of the perfect Christian, says, † ‘He is not drawn to Perfection by the Reward, but it is Perfection which is consummated in the Reward. The Imitators of JESUS CHRIST are good, not out of Hope, but out of a Love of Vertue.’ We find frequently, in these holy Authors, that Hope is, in Appearance, excluded; but we must be cautious not to understand it strictly according to the Letter: For it is the natural Hope only, and not the supernatural, which is excluded. Thus the mercenary Just, which the Fathers make mention of, have two sorts of Hope: The

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\* L. 2. de Abraham, c. 8. † L. 4. de interp. David, c. 11.  
super-

## 64 *The Archbishop of Cambray's*

supernatural, without which they could not be just, and the natural, which renders them mercenary, by acting frequently in them; whereas it very rarely doth in the *perfect Just*, or those the Fathers call *Sons*. There is no occasion I should urge, they consider the Recompence as distinct from GOD, and under the Idea of what the Schools call *created Good*; for it is certain, we ought never to cease desiring this created Good, which is promised us, as inseparable from the eternal Love of GOD. What is it then that S. *Ambrose* would cut off? It is not lawful to take any thing from the Object, who is *our* Sovereign Good, as being *ours*. Nothing then can be cut off, but from the Will, which desires this Object. What is it then that we may cut off from the Will, which desires our eternal Salvation? Without doubt, it cannot be that supernatural Desire, which is called *Hope*, the Theological Vertue, and infused into us by the Holy Spirit. The more perfect any Soul is, the more it ought to increase in Hope, although it cease to be mercenary. We cannot then find in this Hope, *Self-interest*, which constitutes any one Mercenary. We should tremble to say, or to make S. *Ambrose* to say, that Hope, the Theological and supernatural Vertue, inspired into us by the Holy Spirit, should suit only with base and degenerate Spirits, and that the perfect Soul seeks not even after the heavenly Reward. What then can this be, which

S. *Am-*

S. *Ambrose* would cut off, in order to reach Perfection? It is most plainly an imperfect Affection for the Recompence, or Beatitude. This imperfect Affection is not supernatural Hope; it can, therefore, be only a humane Hope, and natural Love of *Self*, which solely makes the Soul mercenary, or interested, with regard to the eternal Blessedness. S. *Jerome* assures us, \* 'That he who loves, keeps  
' not the Commandments out of Fear of Punishment, nor out of a Desire of a Recompence, but because the Precept of GOD is  
' in itself most excellent.' Thus this Father doth not so much as exclude Fear, and much less Hope, which is much more perfect than Fear; he would cut off only that natural Affection, which makes the Soul mercenary, or interested.

S. *Austin*, who is supposed by some to oppose this Doctrine, doth, notwithstanding, most plainly establish it. It is true, he supposes there to be in Man a continual Tendency to Beatitude, which is the Enjoyment of GOD; but this Tendency, according to him, is only an irresistible Weight, a necessary and indeliberate Inclination, which the Schoolmen call *Appetitus innatus*, and of which we can never divest ourselves. But the Argument is put, of a Love of ourselves, which the Fathers suppose to be *deliberate*, inasmuch as it lessens the Perfection, and the Merit of the

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\* Ep. 146. p. 1199.

## 66 *The Archbishop of Cambray's*

Soul. That Enjoyment to which, according to *S. Austin*, Love tends always, is not a Possession of GOD, with a View only to pleasing ourselves, like that of the *Creatures*, which prophane Men consider only with respect to themselves. It is an Union of Love with GOD, a *total Respect*, not of Him to us, but of us to Him. This, therefore, is exactly contrary to such an Enjoyment, as Men commonly seek for in the created Goods: \* *Frui est amore inharere alicui rei propter se ipsam.* Enjoyment, properly understood, is the most disinterested Love. To desire to enjoy, is to desire to love without any Self-interest: But to desire to love without any Self-interest, is to love now with a disinterested Love. Thus this Father excludes all mercenary Affection, by laying it down as a general Rule, that we should love ourselves only in GOD, and for GOD. † *Ipsam amemus propter ipsum, & nos in ipso, tamen propter ipsum.* \*\* *I call Charity* (says he) *such a Disposition of the Soul, as tends to enjoy GOD for GOD Himself, and ourselves, and our Neighbours, for GOD.* We see then, that according to him, to enjoy is only to love with a most pure Love: And we ought to consider ourselves as *Creatures*, which ought to serve only the loved Object. This is his Notion of, and what he means by Enjoyment. In another place he breaks out in-

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\* Lib. 1. De Doctrin. Christ. c. 4. p. 6. † Ibid.

\*\* Serm. 256. De Tempt. Edit. de Chevalon.

to these passionate Words : *Lord, there remains nothing selfish in me, or for which I should regard myself. Nihil in me relinquatur, mihi nec quo respiciam ad me ipsum.* But, doth he here condemn all Love of ourselves? Doth he require, we should totally forget ourselves, and advise us to such an Indifference, as takes away all Carefulness for ourselves? No, undoubtedly. Or, doth he cut off Hope, or the Desire of the Sovereign Good? Would he have us never think on ourselves, lest we should make some selfish Reflexions? We dare not impute such Errors to him. He would indeed cut off some kind of Reflexions on ourselves, but not any of those which Grace inspires into us in the supernatural Acts. He would only retrench some natural and interested Reflexions : And thus must we understand this sublime Doctor, when he speaks thus concerning Love ; *We must love GOD for Himself, so, if it were possible, as to forget ourselves.* \* *Amandus est Deus pro amore ipsius, ita ut si fieri potest nos ipsos obliviscamur.* Lastly, This Father would have us love only GOD even in Man : *Non amabit in homine nisi Deum.* And this Rule doth respect ourselves, as much as others, since we ourselves are included in that general Term *Man*, as well as others. Therefore, in a State of Perfection we ought to love GOD

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\* De verb. Dom. Serm. 54. Edit. de Chevalon.

## 68 *The Archbishop of Cambray's*

only in ourselves. \* ‘ Observe, (*says he*) how  
 ‘ void of all selfish Views the Love of Friend-  
 ‘ ship, or Friendship, ought to be ; for a  
 ‘ Friend ought not to be loved only in order  
 ‘ to make an Advantage of him ; for, if you  
 ‘ love him, that you might get some Money  
 ‘ out of him, or for any other selfish Consi-  
 ‘ deration, you love not him, but the things  
 ‘ you obtain of him : Therefore, a Friend  
 ‘ ought to be loved for himself, without any  
 ‘ View to Self-interest, and for his own sake.  
 ‘ If then the Law of Friendship obliges us to  
 ‘ be disinterested in our Affection, how much  
 ‘ rather ought GOD to be loved without Sel-  
 ‘ fishness, GOD, who commands us even to  
 ‘ love Man so ?’ After what hath been  
 said here, it cannot appear strange, that S.  
*Austin* should make such a Supposition, as al-  
 so other Saints have done, to express the Dis-  
 interestedness of that Love we owe to GOD,  
 and say, *That it is our Duty to fight out of Love,*  
*against all the Temptations and Calamities of this*  
*Life, even if the Hope of Happiness should be*  
*taken away from us.* † *Sed si, quod absit, illius*  
*tanti boni spes nulla esset, malle debemus in hujus*  
*conflictationis molestia remanere, quam vitiis in*  
*nos dominationem non eis resistendo permittere.*  
 If we consult S. *Chrysostome*, he will inform  
 us, \*\* ‘ We ought to be good, though there  
 ‘ had been no Recompence promised us : . . . .

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\* Hom. 38. Inter. 59. p. 106. de Chevalon. † L. 21.  
 de Civ. Dei, c. 15. p. 635. Tom. 7. \*\* Hom. 13. in Ep.  
 ad Hebr.

‘ GOD hath commanded us to practise Vertue for the sake of the Reward, only in ‘ condescension to our Infirmary.’ And in another place, \* ‘ We are very curious in ‘ estimating the Recompence of our Works, ‘ as they who traffick do the Value of their ‘ Wares ; when yet we should gain the greatest, if we acted without Hope of any Recompence.’ Let us hear this holy Teacher in another place ; ‘ The good and generous ‘ Souls consider only the divine Beauty and ‘ Perfection, without any View to their being recompensed : But if any one be too ‘ weak to act, he casts its Eye, and hath respect to the Recompence also.’ And can we, my Brethren, after this, dare to confound Self-interest and mercenary Inclination, with that Desire which the Holy Spirit inspires into us, in the Act of supernatural Hope ? Or, can any say, this great Author admits only of supernatural Hope, in *condescension to humane Infirmary* ? Can this Vertue be looked on as a *Mercantile Reckoning* ? and dare any assert we shall be more rewarded for not hoping for the eternal Recompence ? Can any maintain, that the most generous Souls do cut off the proper Motive of Hope, namely, their Sovereign Good, and only provisionally allow such as *are too weak and infirm* to hope for the Recompence ? To introduce *S. Chrysostome* speaking thus, would

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\* Hom. 5. in Ep. ad Rom. p. 58.

be, to put Blasphemies in his Mouth. He would retrench something in the Persons which hope, and not destroy supernatural Hope itself. He would take away such an Inclination as is an Imperfection, and a Respect to the Gifts only, which make us happy; and such an Inclination as this, proceeds not from Grace but Nature. Therefore that Self-Interest of the *Mercenary Just* will be found to spring from Nature only.

When this Father speaks of the Wish which *St. Paul* made, to be *accursed for his Brethren's Sake*, he prepares the Faithful for a Doctrine, as *Gregory Nazianzene* does, which would astonish them. \* ‘ He is going to speak  
 ‘ (says he) concerning a secret and new Love,  
 ‘ a Thing which would seem incredible,  
 ‘ namely that this great Apostle would, for  
 ‘ the Salvation of his Brethren, be alienated  
 ‘ not from the Love (for that were impossible,  
 ‘ since it was out of a Love of G O D that  
 ‘ he made the Wish) but from the Enjoy-  
 ‘ ment of his Glory---He would lose the  
 ‘ Kingdom of Heaven and the hidden Glory.  
 ‘ ---Because we are very far from such a  
 ‘ Love as this, we are not able to comprehend  
 ‘ it, for there are some so unworthy to under-  
 ‘ stand the high and mysterious Language of  
 ‘ the Apostle here, and the Greatness of his  
 ‘ Love, as to think he means only a tem-  
 ‘ poral Death. I dare assert, they know no

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\* Hom 16. in Ep. ad Rom. p. 224.

‘ less of the Sense and Meaning of St. Paul,  
 ‘ than a blind Man doth of the Sun and  
 ‘ Colours. This is by no means the true In-  
 ‘ terpretation; this is the Opinion of meer  
 ‘ Worms immersed in Matter. ’ Whence  
 comes it to pass, that this Father admires so  
 much the Disinterestedness of this Love?  
 Whence comes it to pass, that the Idea of this  
 Disinterestedness doth so sensibly ravish him?  
 Is it because it destroys all supernatural Hope  
 in destroying Self-Interest? Exactly the con-  
 trary. It is because he perceives there is no  
 Selfishness mixt with it, notwithstanding the su-  
 pernatural Hope still continues firm. Because  
 he finds there are no Remains of a natural Self-  
 Love in it, nor any mercenary Inclination to  
 the Recompence, as the Satisfaction of this  
 Love.

*Cassian*, speaking of the perfect Just, says,  
 ‘ \* The two first Orders or Ranks of Men  
 ‘ advance towards making a Progress; but  
 ‘ they of the third Degree do Good  
 ‘ without Fear of Punishment, or Hope of be-  
 ‘ ing recompensed, but out of the Love of  
 ‘ its Beauty only. We cannot (says he, in an-  
 ‘ other Place) arrive to true Perfection, but  
 ‘ by loving without any other Motives than  
 ‘ that of Love itself. ’ *Solus ea quæ bona sunt*  
*nullo metu, nulla remunerationis gratia provo-*  
*cante, sed solo bonitatis affectu operatur.*

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\* Coll. undec. C. 7, 8, 9, 11, & 12.

## 72 *The Archbishop of Cambray's*

A certain Friend of *Cassian* objected to Abbot *Cheremon*, who also said something to this Purpose, that such a Doctrine as this supposed *Imperfection in Hope*. And this is the very Objection which is now made to us. The Abbot answered thus to it: ' All Crowns  
' are not equal, there are many Mansions in  
' our heavenly Father's House, and that he,  
' who is perfect in Fear, goes on from Ver-  
' tue to Vertue, till he arrive to another Per-  
' fection, which is that of Hope, (*de perfe-*  
' *ctione ad aliam perfectionem*) and then raises  
' himself up to another more happy State,  
' which is Charity. ' *Ad beatiorum denuo sta-*  
*tum, quod est caritas, invitetur.* Upon first  
View of these Words, it may be thought,  
that *Cheremon* excludes all other Motives from  
his third State, except Charity; and conse-  
quently banishes Hope; and some may be apt  
to suppose he leaves Hope to meer mercenary  
Souls, and makes Charity the Portion of per-  
fect Sons. But upon a thorow Examination  
of these Words, it will appear, that he still  
leaves the Perfect a Hope, which is animated  
and commanded by an entirely disinterested  
Charity, and excludes only, from this State,  
servile Fear, and natural and mercenary Hope,  
which is so far from being that supernatural  
Hope, and a Theological Vertue, that it is  
an Imperfection. *Assumens eos de timore servi-*  
*li, & mercenaria spe, ad dilectionem Dei, & ad-*  
*optionem transferat filiorum, & quodam modo per-*  
*fectiores faciat eos de perfectis.* It is plain then,  
that

that he excludes from the State of the highest Perfection only those two natural and imperfect Affections, which he supposes there are some Remains of in the two first Degrees, which are notwithstanding perfect, but less so than the great *Third*, because they have some Remains of *Servile Fear* and *Mercenary Hope*. These Remains of Imperfection are also in the two first Orders of Just, together with supernatural Fear and Hope, which if they have Grace for their Principle, have not any Imperfection. This is the Doctrine of my Book, and extracted in the main from *Cassian*. I do not exclude any more than he doth from the State of the Perfect, any Thing but natural and mercenary Hope, without any ways injuring the supernatural. This Doctrine, tho' erroneous and defective in his Doctrine of Grace, is notwithstanding of great Authority in Matters of an Ascetick Life; even above those great Defenders of Grace, S. *Prosper* and S. *Fulgentius*. He compiled the precious Maxims of the *Retired*, the Disciplines of S. *Antony*; and S. *Bennet* places him in the same Rank with S. *Basil*, for Precepts of the most perfect Life.

*Theodore*t says, that S. *Paul*, after having defied Heaven and Hell to separate him from Jesus Christ, assures us, ' That the heavenly Glory ought to weigh nothing with the truly Faithful, in Comparison of Love. For we ought not to love GOD for the Promises, but the Promises for GOD. ' He  
speaks

## 74 *The Archbishop of Cambray's*

speaks here of the *Formal Beatitude*, and would have us desire it in Conformity to the Command of GOD, and in order to love him with a perfect and eternal Love. Such a Love as this is the true Love, and is for the most part *alone*, is not like other Estates, preceded or accompanied with any mercenary Desires. Such too is the Hope which is governed and commanded by Charity, as the Catechism of the Council of *Trent* observes.

*Theophylact* also, who divides Christians into three Ranks, agrees with *S. Chrysostome*, *Theodoret*, *John of Antiochia* in a Letter to *Theodoret*, with *Cassian*, with *S. Isidore of Pelusi*, and with *Photius*, in interpreting that Desire of the Apostle *to be accursed for his Brethren*, and concludes that eternal Punishment ought to be no Obstacle to our loving GOD. *St. John Climachus* supposes three Orders of Men, \* Servants, Mercenaries, and Friends; and declares, he means by Servants, such as are sincere and true, as *S. Basil* before him does, *Sinceri & Germani servi*, which he distinguishes from the unprofitable Slaves, *inutilia mancipia*. *All the sincere Servants being formed and used to their Master's Will, without any Hesitation obey what he commands.* \* *Omnes nutum ad ipsius voluntatis facti, quicquid imperat sine cunctatione exequuntur.* But on the contrary, the unprofitable Slaves, after receiving Baptism, violate the Law. This Author

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\* De Gradibus, Grad. Prim.

describes three Sorts of Men; the first *Voluntarily, sponte, disengage themselves from the present Life, because of the great Weight of their Sins.* The second, *out of a Hope of the Kingdom which is to come.* And the last, *out of a Love of GOD sovereignly good.* He characterizes the first by Fear, which still restrains them; the second by Hope, which they still want to comfort and support them; and the last by Love, which unites them to GOD. They all partake of Love and Hope, and are all rewarded like Racers. *Pius agonistarum munerarius Deus, quocunque sine metam attigerint, cursum religiosa vite ratum habebunt.* But the mercenary just want Support and Consolation from some Reliques of humane Hope, and of a natural mercenary Love of themselves; but the last unite themselves to GOD, and want no mercenary or imperfect Affection.

S. *Maximus* lays down three Ranks of Men Faithful and Vertuous: He names them, *Beginners, Proficients, and Perfect; Servants, Mercenaries, and Sons.* These he calls the *three Degrees of Men which will be saved, τὰς τρεῖς τάξεις τῶν σωζομένων.* The Sons are neither affected with Fear or Threatnings, nor yet with the Hope of the Promises. Here is an absolute Exclusion of mercenary Hope from the State of the Life of Sons. But he must not be thought to exclude every Kind of Hope, even the supernatural, nay not all Fear. He intends only to expell from the State of a perfect

## 76 *The Archbishop of Cambray's*

fect Soul all humane Hope or mercenary Affection.

The venerable *Bede*\* says, the Difference between the *Son*, and the *Mercenary*, is very great. *He is the Servant who abstains from Vices, out of a Fear of Punishment ; the Mercenary, who does it out of Hope, and a Desire of the Kingdom of Heaven ; The Son, who acts every Thing out of the Love of Good itself.* *S. Anselm*, that pious and sublime Doctor, lays down the same Degrees in his *Maxims*, which are collected into a Volume by *Edmer* his faithful Scholar, who wrote his *Life*. He declares these three Orders of Men will be saved ; but introduces *GOD* speaking, and declaring that he will not bestow the Fulness of Happiness on the two first Degrees. *Plenam retributionem---quia me non pure diligebatis, sed quoniam à me lucrari volebatis.* *Because you have not loved me with a pure Love, and have been mercenary.* He reproaches them with acting not only to a View to Interest in this Life, but also in a future. Self-Interest therefore, or mercenary Inclination, which takes from the Purity of Love, and which deprives a Soul of the full Measure of Glory, is an Imperfection, even though this Affection have respect to a future Life: And this Imperfection is so far from being necessary in every Estate, that it ought to be cut off or sacrificed, that we may escape the Shame of not having loved with Purity.

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\* In *Parab. Fil. Prod. C. 15 P. 372.*

*Non purè me diligebatis.* But is it the Theological Vertue, Hope, which will be Matter of Shame to the imperfect Just? Will GOD reproach them with what the Holy Spirit inspired them with? Such an Assertion would be the highest Impiety. This therefore, which is shameful, must be a natural Imperfection. The pure Love, and without any Mixture, is reserved by S. *Anselm* for the third Estate. *There are others who love God truly, and keep His Commandments, out of Love only.* What is meant by loving truly, is loving perfectly, that is, to observe the whole Law, out of the Love of GOD only. When he says *Love only*, He means the same as if He had said *pure Love*. And the pure Love is supernatural, and inspired into the Soul by the holy Spirit, such as hath no Taint or Mixture of a natural and deliberate Self-love. This great Saint in another Place breaks out into these Words. ‘ O! my GOD, he  
‘ that entirely renounces himself, to have  
‘ Thee, who dies to himself, to live in Thee,  
‘ who doth as it were annihilate himself,  
‘ that he may be something in Thee; he  
‘ who acts thus, never fears to lose any  
‘ Thing relating to himself; for he is  
‘ assured, Thou wilt preserve what is Thine.  
‘ If the Pains of Hell menace and threaten  
‘ him, he is not disturbed; the poor Travel-  
‘ ler, he knows, may sing before the Rob-

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\* De mensuratione Crucis.

## 78 *The Archbishop of Cambray's*

‘ber. He who hath renounced himself, doth  
 ‘not fear losing himself; and if Thou  
 ‘shouldest condemn what is Thine to eternal  
 ‘Pains, he shall entertain no Thoughts un-  
 ‘becoming Thy Goodness. He will be ready  
 ‘to suffer any Thing Thou canst inflict. He  
 ‘will never ask why dost thou this? And as  
 ‘for such as shall be scandaliz’d at this Ex-  
 ‘pression, give him, Lord, the Power to re-  
 ‘nounce himself, that he may comprehend  
 ‘the Meaning of these Words.

This is a Picture of a State entirely pure from all mercenary Affection or Self-Interest. Yet still he hopes, and *S. Anselm* would never have us cease hoping. From whence it is plain, that mercenary Affection or Self-Interest is not at all essential to Hope; and consequently, that according to this great Saint, we may renounce all Self-Interest, even in a *future Life*, without abandoning or destroying the supernatural Hope of our sovereign Good, which is always proposed to us as the Object of our Desires in every State of Perfection.

*S. Bernard* hath made four Loves, or States of Love, in the Soul. He thinks the fourth cannot be perfectly acquired in this Life. *Nescio si à quoquam hominum quartus in hac vitâ perfectè apprehenditur, ut se scilicet diligit homo tantum propter Deum.* \* This Love is called a *Forgetting ourselves*, of Rapture and Extasy, from which Transport we are now

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\* Ep. ad Guig. Cart. de Dilig. Dei.

awakened, by the Body of Death, by the Necessity of the Flesh, and the Infirmities of Corruptibility, no not even by the Duties of Brotherly Charity. And S. Bernard is so far from admitting this extatick Contemplation to be perfect and lasting in this Life, as not to admit the departed Saints to be capable of it till after the Resurrection of their Bodies.

But of what Nature is his third Love? I shall presently shew you, my Brethren, that it is the same as the fifth in my Book. *This Love is disinterested, inasmuch as we love even as we are loved, and return ourselves the Love we receive: Because we seek not his Goods but Jesus Christ; and praise the Lord, not because he is good to us, but because he is good in himself. Amor iste merito gratus quia gratuitus, qualis suscipitur, talis & redditur. Qui enim sic amat, haud secus profecto quam amatus est amat, quaerens & ipse vicissim non qua sua sunt, sed qua Jesu Christi. Quemadmodum ille nostra, vel potius nos & non sua quasivit. Domino conficitur non quoniam sibi bonus est, sed quoniam bonus est. Hic verè diligit Deum propter Deum, non propter seipsum.* And God forbid I should admit even in the most perfect Souls, a Love purer than this.

I have followed this Father, and declared it to be my Opinion that during this Life we are never deliver'd entirely from a regulated and orderly Concupiscence. *Nunquam sine cupiditate, sed ordinatâ,* and that we never arrive at an unvariable State, wherein we never love  
but

## 80 *The Archbishop of Cambray's*

but out of the sole Love of GOD. And upon this Account I have said that the most perfect Souls do not only commit some venial Sins, but continue always in a changeable State with respect to their disinterested Love. But lastly, that Love, which S. Bernard imputes in this Life to the most perfect Sons, is such as hath been observed, and which we may yet observe. *We are recompensed (says he) but we act not out of a Motive of Reward. The Soul seeks not the Recompence, but deserves it. Non enim absque premio diligitur Deus, etsi absque premii intuitu diligendus sit. Vacua namque vera caritas esse non potest, nec tamen mercenaria est, quippe non querit quæ sua sunt; verus amor premium non requirit, sed meretur.* I have therefore done well in excluding absolutely the Desire of Recompence, as the Motive of Action. *Absque premii intuitu, premium non requirit.* But yet, doth S. Bernard reject the Desire of Recompence from being our Motive? Is not the Motive of our sovereign Good, inasmuch as it is our Good, the very Christian Hope?

And is it not an impious Act of Despair to destroy this? Can we then impute this to S. Bernard? Shall we say, he hath placed his Perfection in Despair? Dare we assert, he cuts off all Desire of *Formal* Happiness, or that he placed Perfection in an entire Cessation, almost of all Acts of supernatural Hope? Is it not most plain, that they are the greatest Saints, who do most hope for the *Coming of GOD* and of themselves? Is it not therefore mani-

manifest that this Father speaks only of an imperfect Affection for the Recompence? This Affection, which is an Imperfection, cannot proceed from the Grace of the Holy Spirit: Then it is natural. This then is the Self-Interest which the *Mercenary* retains, but the *Son* sacrificeth even when he hopes most. This Father says too in another Place; three \* Sorts of Men are carried in a Chariot in the Way of the Lord. ' The *Servant* rides ' upon Threatnings, the *Mercenary* upon Promises; the first of these draws the Chariot thro' Fear, the other thro' Desire. Such of these are pricked on by their proper Spurs. But the *Son* alone is neither affected by Fear, nor yet moved by Desire, but is sustained by the Spirit of Love, and is carried in the Chariot without Labour or Hurt; for all those who are moved by the Spirit of G O D, are his Sons.

Lastly, this Father, after having described a just Person of full grown Age, *jam robusta etatis, who is no longer nourished with Milk, but fed with strong Meat, Nec lacte jam potatur, sed vescitur solido cibo. Who seeks not after the Consolations and Supports of the Little ones, Nec parvas parvulorum consolationes captans.* He declares such a Son is not mercenary, though he desire the Inheritance with all his Heart. Because he says farther, there is a more sublime Degree and more perfect Love, *Invenitur*

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\* Serm. 35. inter parvos.

## 82 The Archbishop of Cambray's

tamen alter gradus sublimior, & affectus dignior isto, cum penitus castificato corde, nihil aliud à Deo querit quam ipsum Deum. Namely, a Degree of the Just, who, having purify'd their Hearts, desire nothing else of GOD, but GOD Himself. Such a one would cry out, *What have I in Heaven, &c.? Quid enim mihi est in cælo, &c.* For a Soul in this State desires nothing out of a particular Love of itself; that is with Selfishness. Neither Prosperity, nor Glory, nor any other Thing, but tends wholly to GOD. He hath one only and perfect Desire, which is that the King would lead him into his Chamber, to be united to him and enjoy him. Thus Contemplating incessantly as far as it is possible, the unveiled Face and Glory of the Celestial Spouse, he is transformed into the same Image from Glory to Glory, as it were by the Spirit of the Lord. *Neque enim suum aliquid, non felicitatem, non gloriam, non aliud quicquam, tanquam privato sui ipsius amore desiderat anima quæ ejusmodi est: Sed tota pergit in Deum, unicumque ei ac perfectum desiderium est, ut introducat eam Rex in cubiculum suum, ut ipsi adhæreat, ipso fruatur. Unde & jugiter, revelata facie quoad potest Cælestis sponsi gloriam speculando in eandem imaginem transformatur de claritate in claritatem tanquam à Domini spiritu.* It must be remembered here, that when S. Bernard speaks of *Enjoying*, he means as S. Austin does, not a mercenary and interested Enjoyment, but a simple Union by pure Love, and only with  
respect

respect to GOD. This Transformation of the Spouse is only a perfect Union and Agreement of the Will. *The incessant Contemplation with an unveiled Face*, which he expresses thus, *Fugiter revelatâ facie quoad potest Cælestis sponsi gloriam speculando*, is not to be understood strictly speaking, perpetual and without any Intermiſſion. S. Bernard proves it plainly. Neither is it a Vision Face to Face, but only a more pure and frequent Contemplation than that of less perfect Souls. *Quoad potest* tempers all the other Expressions.

But, *To be no more moved by Desire, but sustained by the Spirit of Love*, doth this mean to hope no more? Or would he have us reject the essential Motive of Hope? S. Bernard doth in no wise reject this Motive, he rejects only a mercenary Motive and humane Desire. Let us go on and hear him speak himself. ‘ We do not pay a Man (says this Father) to make him eat when he is hungry, or to make him drink when he is thirsty, nor a Mother to make her suckle the Child which she hath bore. And this he says to illustrate to us his Notion that the perfect Friends of GOD have no need to be invited with a Reward, that is the *Formal* Beatitude. He says, \* ‘ We are plainly convicted of not loving GOD with Purity, if we love the Gifts of GOD any otherwise in ourselves than in others. ‘ *Love* (says this Father in another Place)

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\* De Dilig. Deo,

# 84 The Archbishop of Cambray's

' satisfies itself with itself, and by itself, is  
 ' its own Recompence and Reward. ---- I  
 ' love because I love. I love to love. *Pure*  
 ' *Love is in no sort mercenary, and derives no*  
 ' *Strength from Hope. Purus amor mercenarius*  
 ' *non est. Purus amor de spe vires non sumit.*  
 \* Such is the Spouse according to this Father,  
 and wheresoever she is, is the same. The per-  
 fect Sons, as we have before observed, are  
 not affected with Fear, nor moved by Desire,  
 but supported by the Spirit of Love without  
 Labour or Hurt. These, it may be thought,  
 are Exclusions of Selfishness, absolute enough  
 for one Estate. But yet this Father carries  
 the Matter higher. *Sponsa in summo stat.* †  
 The Spouse hath no Regard even to the Inheri-  
 tanc<sup>e</sup>, tho' even the most disinterested Sons  
 have still in some Measure. *Amant & filii,*  
*sed de hereditate cogitant, quam dum verentur*  
*quoquo modo amittere ipsum, à quo expectatur*  
*hereditas, plus reverentur, minus amant.* It is  
 this Spouse which says, *I love because I love,*  
*and I love that I might love. Amo quia amo,*  
*amo ut amem.* And this Love satisfy'd with  
 itself is antecedent to all Motives. *Seipso*  
*contentus est.* And in another Place: *Per se*  
*sufficit, per se placet, & propter se.* It hopes for  
 the Spouse, which ravishes the Heart of her  
 Lord: But it is not from Hope that it derives  
 its Strength. *De spe vires non sumit.* And

\* Serm. 23. in Cant.

† Serm. 83. in Cant.

therefore this Father says, *I suspect that Love, which seems supported by the Prospect of getting something. Suspectus est mihi amor, cui aliquid adipiscendi spes suffragari videtur.* It must be noted, that what he says here of Hope, should be understood of that Hope which respects the heavenly Inheritance promised to the Sons of GOD. But this Hope, which makes Love suspicious, and which S. Bernard doth in such strong Terms cut off, can be neither that supernatural Hope which is inspired by the holy Spirit, nor the Motive of Hope, which is our *Formal* Beatitude, nor that Desire which this Motive excites in us, nor the Frequency of Acts of supernatural Hope: What then is it which he takes from the Spouse, more than from the Son? It is an Imperfection, and which can only be a natural and mercenary Inclination and Affection for the Gifts of GOD, which is the *Formal* Beatitude. This Father says, in another Place, \* *That Fear makes the Slave, Hope the Mercenary, such as are bent to their own Profit; but Charity the Sons, who desire the Father and not his Gifts, Jam ipsum non ipsius quacunque bona desideret.* Thus have I reduced all the Expressions of this Father to the Standard of my own Book.

Albertus Magnus, whose Scholar S. Thomas was, says, ' Perfect Love unites us to GOD, ' without seeking any Good, either temporal

## 86 *The Archbishop of Cambray's*

‘ or eternal, but by its Goodness alone ; for  
 ‘ the delicate Soul, *says he, that is, the Soul*  
 ‘ *which is jealous of the Purity of its Love*, doth  
 ‘ almost abominate to love GOD by way of  
 ‘ Interest and Recompence.’ Let it be observed, that this Author, as I also have done, doth not attribute this Disinterestedness to any, but the most perfect Love. By Recompence, he understands, the Recompence considered as our Self-interest, and with a natural and mercenary Inclination. GOD forbid that any one should say, that the Perfect do *abominate* the Christian Hope, or the supernatural Desire of the Sovereign Good ! It is, therefore, only a mercenary and imperfect Affection, which the perfect Soul, which is jealous for GOD even against itself, cannot endure : It is this which it abominates ; it is this which it sacrificeth to pure Love.

S. Thomas, after having explained the three Orders of Men, says, *The Perfect increase still in Charity ; but this is not their principal Aim.* What is it then ? Wherein consists the chief Employment of the pure Souls, who have not the Imperfection of being mercenary ? It is to be united in Love. *Sed principaliter intendat ut Deo inhaereat, & eo fruatur ;* and afterwards, *Sed jam eorum studium circa hoc maxime versatur, ut Deo inhaerant.* They cease not to watch over themselves, nor to hope for their Happiness, nor to desire those heavenly Gifts which are the Means to acquire it, but such an Union of Love without Self-love,

love, wherein all the Vertues are distinctly exercised in Peace: This is the ordinary State of these Souls.

S. Bonaventure, or the Author of *Mystical Theology*, which is printed in his Works, assures us, 'That the Soul doth in every Act what will highly please the loved Being, when she doth, as it were, annihilate itself to please it, and seeks not its own Interest, but, as it were, that of GOD, &c. . . . . After it is separated from all other Creatures, it at last relinquishes itself, and is united to GOD. And now she desires not any Gift of her Lord, or temporal Advantage, nor Grace, nor Vertue, nor Glory, but He Himself, which is the Principle of a Communication with the Divinity, without desiring any thing else.' This is the Love which, after S. Dennis, he calls *Extatick*, *Deifick*, and *Transformant*: The Love which hath no Motive, nor raised by any different Thought, or View. It is, notwithstanding, very plain, that he doth not mean a Love entirely blind, and without any Motive. He would exclude only selfish Considerations, and interested Motives of natural Self-love. Observe how he goes on: 'This Liberty can be understood by such only as have experienced it; the Soul fears not the Devil, nor any mortal Man; doth not perceive the Stings of eternal Pains; but embraces Death with Joy, being submitted to its Creator by a true Union, and receives

## 88 *The Archbishop of Cambray's*

' in all things the free Effect of his Promise,  
 ' which S. *John* mentions ; *If the Son shall*  
 ' loose you, ye shall be free indeed. But the  
 ' Son looses us, when he extends himself to  
 ' us, and gives us his Love : And, lastly, the  
 ' Soul inclines to him above any Creature ;  
 ' and now, under GOD, nothing Penal lords  
 ' over the Soul in the Desires of unitive  
 ' Life. And thus, being surely established  
 ' by the Constancy of her Love, she fears no  
 ' External thing ; nay, fears not him himself  
 ' in whom she inhabits, because her familiar  
 ' Love makes her forget the Threatnings of  
 ' him she loves.

This Author doth in no wise take away  
 holy Fear, and would less extinguish the  
 Theological Vertue, *Hope* ; nor doth he yet  
 exclude the supernatural Desire of the Gifts  
 of her Lord, of Grace, of Vertue, and of  
 Glory. He, therefore, excludes only the nat-  
 ural and mercenary Desires. *Dennis de Char-*  
*treux* makes three Degrees, faithful Servants,  
 separated Friends, and hidden Sons : ' The  
 ' Servants (*says he*) avoid carefully all mor-  
 ' tal Sins, and faithfully obey all the Divine  
 ' Precepts : Yet they are not contemplative,  
 ' nor inward, but active ; and apply them-  
 ' selves to Actions, and Works of a pious  
 ' Life, which they highly esteem, and are very  
 ' diligent in all Exercises of it. The sepa-  
 ' rated Friends are full of inward Affections  
 ' and spiritual Delights ; they endeavour to  
 ' understand the Councils, and apply them-  
 ' selves

' selves to the Acts of a contemplative Life :  
 ' But they are not as yet entirely pure, be-  
 ' cause they have not as yet quitted all Sel-  
 ' fishness ; they are not as yet dead to them-  
 ' selves, and still desire the Gifts of GOD.  
 These first are the mercenary Just, which most  
 of the Fathers have mentioned ; and the se-  
 cond, the selfish or interested Saints of the  
 latter Ages. Let us observe what *S. Dennis*  
*de Chartreux* says farther : ' The hidden Sons  
 ' die to the present Things, and are employ-  
 ' ed about the sovereign and eternal Divi-  
 ' nity only ; They seek nothing, love no-  
 ' thing, perceive nothing, desire nothing,  
 ' but that.' But to what do they die ? to  
 the Gifts of GOD, which the *separated*  
 Friends desire ? But, is here meant an abso-  
 lute Death to all Desire of the Gifts of  
 GOD ? No, by no means. 'Tis a Death  
 only to all Selfishness for the Gifts of GOD,  
 which the *separated* Friends have not as yet  
 been able to divest themselves of. He adds  
 also : ' These hidden Sons are consumed, or  
 ' burnt up by Love, are reduced to nothing,  
 ' transformed into GOD, and inseparably  
 ' united to Him in this Transformation.  
 ' In this Transformation, the Soul goes out  
 ' of itself, is plunged and swallowed up in  
 ' the Abyss of the Divinity, after it hath  
 ' forsaken all Selfishness, both in itself, and  
 ' and all other Creatures.' This Selfishness,  
 which it forsakes, is Self-interest. The Soul  
 is, according to this Author, *annihilated, lost*  
*entirely*

90 *The Archbishop of Cambray's*

entirely with regard to itself ; and perceives no more any Distinction between GOD and itself. *Alteritatem namque non percipit, quoniam in Deiformem simplicitatem incavit.* ' Such a Soul, (says our Author) tho' it love GOD with all its Strength, does it without any View to Advantage or Recompence, or because GOD is necessary, or needful for it.' *Non commodi alicujus intuitu, sed nec remunerationis aspectu, vel quia sibi Deus conveniens est coque ipse eget. . . . . Neque felicitatis obtentu, sed propter ipsum nudum boni affectum.* He proceeds farther, and says : ' Such a Soul loves Him for His Beauty and Holiness ; She acts not out of Fear of Punishment, or Desire of Happiness, but out of a Love of Good only, out of a Desire of Virtue, and a Zeal for the Divinity.' Can we suppose this some transient and short Transport, after which the Soul presently returns to a mercenary and interested State ? No : The same Author assures us, *This is a voluntary and continual Obedience, fugiter & delectabiliter paret.*

Upon first reading of these Words, some will be apt to think, this Saint endeavours to destroy all Hope of Beatitude, and its Motive, which is a View of what is convenient for us, or what we stand in need of : Yet if we read only what follows immediately, it will appear plainly, that he would exclude no more than what I have frequently mentioned, that natural Love of the Recompence,  
which

which renders the Just mercenary, or interested. 'We ought not (*says he*) to love either ourselves, or our own Salvation, or any of our Advantages thereby, excepting for GOD, for Love of Him, and for His Glory.' Here all the negative Terms are employed; and not to assert, that the Will is not excited by the proper Goodness of the Object, but only to give us to understand, that the Will doth not desire any Degree of the Goodness which is in the Object, but, inasmuch as it is GOD's Pleasure, and thro' His Command and Order, a Means conducive to the great End, the Glory of GOD: And, forasmuch as the Soul loves itself only for GOD, it cannot desire any Good but for Him also. 'Disinterested Love alone (*says he*) is meritorious. . . . Natural Love deserves nothing of GOD. . . . It is natural; it proceeds from a natural Desire and Inclination to be Happy, and from an infirm Faith. . . . Let us love ourselves, and our own Salvation, in GOD, with respect to GOD, and for GOD. He hath loved us without expecting any Good from us: He hath created us, and regenerated us, not for our Justice, but out of His infinite Goodness; He hath made all things for Himself. Thus, when we can love Him for the Purity of His Goodness, and not out of a Dread of Punishment, or Desire of Recompence, we shall become *Deiform*. We see then, that that Selfishness, or Self-interest,

92 *The Archbishop of Cambray's*

interest, which the *hidden Son* divests Himself of, is a natural Love of Beatitude ; and, in order to be *Deiform*, we must love GOD with a supernatural Love, and without any Mixture of that natural Self-love. All these Expressions do not in any wise destroy the real Conveniency which we seek for in all Vertues, in order to the acquiring our great End : They only exclude all mercenary Motives, and exalt all the Motives of particular Vertues by the Perfection of Charity, which pervades them, animates, and directs them.

The Author of the Treatise of *the Imitation of JESUS CHRIST*, which hath of late Years been so much read by the Faithful, to their great Advantage and Edification, frequently reflects upon the *selfish* Souls ; and with regard to this, says, *Desire to be divested of all Selfishness, and follow JESUS CHRIST, only for His sake alone ; desire to die to yourselves, and to live to Him eternally.* Thus, you see, it is possible to desire to live eternally for GOD, without any Selfishness. This Selfishness, which is rejected by the best Authors, cannot be any thing else but a natural Love of ourselves, which inclines us to that Glory and Joy which the Perfection of Vertue brings along with it, and to that Pleasure which flows from a Possession of the promised Recompence. The same Author, in another place, cries out,

\* O!

\* O ! how powerful is the pure Love of JESUS, without any Mixture of Self-interest, or Self-love. Observe, how this excellent Author interprets Self-love. The Purity of Love consists in its being void of all Mixture. But what Mixture is that which he would exclude ? Is it a Mixture of Love of supernatural Hope with that of Charity ? No, undoubtedly, both of these are requisite in every State ; and both, indeed, are supernatural, and infused by the Holy Spirit. And this Mixture, far from taking from the Purity of Love, is essential to every State of Love in this Life. What Mixture then of Interest is it, which is inconsistent with the Purity of Love ? It is Self-love. But, once more, is this Self-love the same as Charity, or the Love with which we love our *Neighbour as ourselves* ? Such a Love as that is so far from being excluded, that it is essential to every State of *inward Life*. Is this Self-love, by which we seek for the Recompence, and which ought to be cut off as mercenary, any kind of supernatural Love ? No ; for Grace never makes us mercenary, and the Holy Spirit is never the Author of Selfishness : No ; this is a natural Love of ourselves, which appropriates the Gifts of GOD to ourselves. This Self-love, or Self-interest, a Mixture of which destroys the Purity of Love, can be only a natural Love of ourselves, which in-

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\* L. 3. c. 37. & L. 2. c. 11.

94 *The Archbishop of Cambray's*

clines us to the spiritual Gifts. This View to Interest renders the Souls selfish, which must be renounced in order to Perfection. He that is free from all Self-interest, from all natural and Self-love, \* *doth not fear Death, or Punishment, or the Judgment, or Hell, with the natural Fear.* This Author proceeds farther, and makes this wonderful Prayer to GOD: *O that I could love Thee more than myself, and myself only for Thee.* † *Amen: te plusquam me, nec me nisi propter te.* And this is exactly the same Doctrine as S. *Austin* teaches: *Et nos in ipso, tamen propter ipsum.* Let it be observed here, that our Author loves himself but only for GOD. Therefore, that Self-love, wherein consists Self-interest, is not that Love of Self for GOD. It is then a natural Love, and it is concerning this imperfect Love, that he says; *Love never seeks itself; but whoever seeks himself, falls from Love. Seipsum nunquam querens, ubi enim seipsum aliquis querit, ab amore cadit.* Lastly, The same Author remarks; \*\* ‘ Many of them who have ardent Desires ‘ for Heaven, are, notwithstanding, chained ‘ to carnal Affections; and even while they ‘ pray so earnestly, do not act with entire Purity for the Glory of GOD; such often is ‘ your Desire. . . . . For that which hath ‘ any Mixture of Self-interest, is not pure, or ‘ perfect.’ Thus we see here, a Mixture of

\* L. 1. c. 24. † L. 3. c. 5. \*\* L. 3. c. 49.

Nature and Grace, not in the same Acts, but in the same State, and in different Acts joined together.

Let us hear what some other contemplative Saints have said. *Hugo de S. Victor*, filled with ardent Zeal against the *Insensible*, who are afraid of being mercenary in desiring their own Salvation, speaks thus ; \* *Love yourselves, because you are loved of GOD.* Thus the good Pleasure of GOD is the Foundation of all our Desires for ourselves. He adds also ; *Love His Gifts, because they come from Him.* He assures us, *Moses* and *S. Paul* preferred the Glory of GOD to their own Salvation. They chose rather, that the Glory of GOD should be extended in the Salvation of a great many, than be confined to their own private Salvation. †

*Richard de S. Victor* describing several Degrees of Love, mentions a Third ; the Ardency of which is so great, as not to endure any Thing, or Principle, excepting Love : *The Soul* (says he) *forgets itself, knows not itself any longer, but passeth into GOD.* These act not by their own Will. *Nihil jam propria voluntate agunt.* Here Selfishness is plainly excluded. These Souls are like Metals, melted by the Fire of Love : They no longer retain either their own Form or Consistency. It becomes *all to all*, like *S. Paul*. Love

\* L. 2. de Sacri. c. 8.

† In Instr. Mon. de Arrat. Anim. Tom. 2. p. 145.

## 96 *The Archbishop of Cambray's*

turns into Folly, and its Jealousy becomes extreme. But is it not the highest Folly to reject the true Life, by desiring, as *S. Paul* doth, to be accursed, or, as *Moses*, to be blotted out of his Book? But to reject true Life implies no more than to cease from all selfish Desires of our eternal Life.

*Suso*, an Author much commended by *Bellarmino*, says, 'The Souls of the highest Degree (which he names the Ninth) offer themselves to GOD, to do his Pleasure with them, either for any Time, or for Eternity, and do nothing out of Selfishness. *Harpins*, whose Works were corrected and reprinted at *Rome*, says, as *Bellarmino* assures us, 'The Love of the perfect Man embraces nothing but the Pleasure of GOD, and is ready, without any Restriction from its own Will, to sustain any Loss, either for Time or for Eternity, for the Sake of GOD. He calls this Love naked, tranquil, and peaceable, because it is divested of every Thing, which was between GOD and itself. \*' *Rusbroke* says, 'Man, in the divine Liberty of Freedom of the Spirit, is raised above all Fears of Death or Hell, or Dread of any other Pains which the Soul might be subject to, either in Time or in all Eternity.

This same Author, in another Place, uses such Expressions concerning Love, that if

they were taken in a strict and rigorous Sense, would destroy all Christianity: But his Intent is only to declare a Preference of *Passive* Love to *Active*; or of pure, peaceable, and disinterested Love, to an urgent, natural, and mercenary Affection, which is frequently joined to it in some supernatural Acts of the Vertues. Gerson, who hath wrote in Defence of the *Mystick Life*, boldly asserts, 'They who have had no Experiences, are as little qualify'd to judge of it, as a blind Man is of Colours. \*' But he is notwithstanding dissatisfy'd with some of *Rusbroke's* Expressions. But *Dennis the Carthusian* hath defended *Rusbroke*. And *Bellarmino*, upon this Occasion, said: *Some Expressions of Authors who treat of mystical Divinity, are blamed by some, and commended by others, because they do not all take them in the same Sense. Hunc etiam doctorem carpsit Joan Gerson, D. Cartusianus defendit. Id enim solet accidere eis qui scribunt de mystica Theologia, ut eorum dicta ab aliis reprehendantur, ab aliis laudentur, quia non eodem modo ab omnibus accipiuntur. Taulere an Apostolick Author in Germany hath spoken to the same Effect with Rusbroke, with relation to the Perfection of being disengaged even from selfish loving GOD, because in that State the Soul is rather passive with respect to GOD, than active in itself: And presently after subjoins these Words.*

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\* Gers. de Theol. myst. Par. 2.

‘ Though we are permitted to desire eternal Life, yet that Obedience is more excellent and more pleasing to GOD, which hath respect only to the Greatness of the divine Majesty. This is not the State of Servants, or of the Mercenaries, but of Sons who prefer the Glory of their Father to any Recompence which they can receive. ’ \*

*Ekins*, according as *Bellarmino* quotes him, despis'd *Taulere* as a Person of suspected Faith, But *Blosius* defended him excellently. Porro hunc virum ut suspectum circa fidem contempsit *Joa. Ekins*, sed egregie defendit *Lud. Blosius*. †

*Blosius*, that religious and celebrated Abbot in his Diocese, followed *Taulere* as his Master. ‘ Those, (says he) as the particular Friends and Sons of GOD, enjoy the most calm and peaceable Liberty, being lifted up above all Fear and Agitation of Mind concerning Death or Hell, or any other Things which might happen to the Soul, either in Time or in Eternity.

*Bellarmino*, the learned and pious Cardinal, approves all these Authors. And can we believe they would place Perfection in a monstrous Indifference for the eternal Love of GOD, who is our essential End? Or that they would extinguish the supernatural Hope of eternal Salvation in our Hearts? GOD forbid, we should impute these Blasphemies to them. They would only cut off the natu-

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\* Institut. C. 13. P. 713. † De Script. Eccl.

ral and mercenary Desire of the eternal Good. And on all other Occasions these holy Authors have shewed the greatest Zeal in confuting all the Illusions of false Contemplatives.

*Gregory Lopez*, that excellent Contemplative of the new World, was also warmed with the Doctrine of *Rusbroke* and *Taulere*, which we have just now seen, concerning the Disinterestedness of our Love, and is reported to speak thus. ' The Soul hath no longer any Will. She considers only what relates to the Honour and Glory of GOD, ' as if she were GOD himself, and considers ' them not as Things strange and apart from ' herself. Thus he approved what *Taulere* ' and *Rusbroke* wrote concerning the Uniformity, Deification, and Preservation of the ' Soul.

We find this Maxim in the Life of *Belthasar Alvarez*, Confessor to *S. Theresa*, concerning the Desire of Heaven. ' Let us be ' good Servants, Let us serve GOD as it is ' our Duty, and let the rest be as it will, ' without giving ourselves any Solicitude; ' for He is infinitely good and just. The ' Desire of Heaven may proceed from Self-love.

It is then plain from hence, that he disapproves only of the natural Love of ourselves, and doth in no wise reject the other Sorts of Love when he declares absolutely we ought to have no Regard to our Salvation.

98 *The Archbishop of Cambray's*

‘ Though we are permitted to desire eternal Life, yet that Obedience is more excellent and more pleasing to GOD, which hath respect only to the Greatness of the divine Majesty. This is not the State of Servants, or of the Mercenaries, but of Sons who prefer the Glory of their Father to any Recompence which they can receive. ’ \*

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# 100 *The Archbishop of Cambray's*

The devout *John de la Croix* hath said, speaking of G O D, ' Tho' the Soul should ' receive no Satisfaction or Pleasure from ' GOD, yet would it praise him even because ' He is G O D. ---- And this Praise and ' Thanksgiving, which proceeds from no other Principle but because he is G O D, is ' more strong and delightful. ---- He that ' works out of pure Love, even tho' G O D ' did not know any Thing concerning him, ' would, notwithstanding, continue to do ' him all Service with the same Alacrity and ' Joy, and with the same Purity of Love. But doth this devout Man discourage us from hoping? No, undoubtedly. But would have perfect Charity pervade and command Hope, and purify the Soul from all natural and mercenary Affection for the formal Beatitude.

*Avila*, who is the Apostle of *Andalusia*, who so vigorously opposed a pernicious and execrable Sect of Fanaticks, named the *Enlightened*, which in his Time had gain'd footing in that Country, would have a ' perfect Soul ' be possessed with a continual Desire that ' G O D should be glorify'd in it, as he is ' in himself. \* And adds, this Love only ' can satisfy the Soul, this ravishes a Man out ' of himself, and transforms him. The same ' Author would have all the Actions, Exercises, and Prayers of such a Person, have respect only to G O D and his Goodness,

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\* L. 2. lettre 13.

‘ without any View to a Recompence. He  
 ‘ says farther, † We may sometimes glance  
 ‘ upon the Promises, in order to animate  
 ‘ ourselves, but never to lay it down as our  
 ‘ chief End. But if G O D shall not give  
 ‘ us such a perfect Love as to walk in this  
 ‘ Way, we must diligently persevere in the  
 ‘ other less perfect Love. Would he have  
 us think Hope an Imperfection to which we  
 have recourse as to a useful Weakness? No,  
 he would only have Charity pervade, animate,  
 and command Hope, and leave the Soul the  
 Consolation of a natural and mercenary Af-  
 fection, (which is very different from super-  
 natural Hope) when the Soul happens to be  
 too weak to support its being deprived of this  
 sensible Pleasure. Cardinal *Bona*, whose Me-  
 mory is spread like some rich Perfume thro’  
 all the Church, speaks thus to G O D. ‘ O !  
 ‘ uncreated Fire, when wilt thou kindle me  
 ‘ with the Flame of thy Love, that I may  
 ‘ be all thine by the Destruction of all Sel-  
 ‘ fishness in me? Lord, I will not follow  
 ‘ Thee by the Way of Consolations and  
 ‘ Self-Pleasures, but only by Love. I desire  
 ‘ Thee only, and nothing out of Thee for  
 ‘ myself.----If I ever mention any Thing as  
 ‘ appertaining to me, if I name myself, I  
 ‘ mean Thee only, for thou only art me and  
 ‘ mine, my whole Essence is in Thee; I de-  
 ‘ sire nothing which comes from Thee, but

† Des fausses revel. C. 50.

102 *The Archbishop of Cambray's*

' Thee Thyself. I had rather suffer for ever  
 ' the cruel Torments of Hell, than enjoy  
 ' eternal Happiness without Thee. If I knew  
 ' I should be annihilated, yet would I serve  
 ' Thee with the same Zeal, for it is not for  
 ' my Sake but Thine that I serve Thee. O  
 ' how great is my Joy that Thou art sove-  
 ' reignly good, perfect, &c.---I love Thee  
 ' purely for Thyself, I rejoice in Thy good  
 ' Things, for this only Reason, because they  
 ' belong to Thee. I had rather suffer all the  
 ' Pains of Hell than injure Thy Justice.  
 ' Lord, I will endure Thy Anger, because I  
 ' have sinned against Thee. If I have received  
 ' Good at Thy Hands, Why should not I  
 ' also suffer Evils which come from Thee?  
 ' Lord, if it be thy good Pleasure, I will  
 ' suffer willingly all the Evil of Pain, with-  
 ' out any Mixture of Comfort. I desire eve-  
 ' ry Thing, and I desire nothing. This Ho-  
 ' ly Man desires every Thing out of a Princi-  
 ' ple of Grace, which makes us exercise super-  
 ' natural Hope; and nothing out of a natural  
 ' Love of himself, which is Self-Interest.

In the same Sense Cardinal *Berulle* is to be  
 understood to extend the *Inward Denial* even  
 of Things necessary to the Life of the Spirit.  
 He says, ' This Self-Denial is to be applied  
 ' to Desires which seem the most contrary to  
 ' it. The Desire of eternal Glory is to be so  
 ' purify'd, that we ought to be better satisf-  
 ' fy'd with the divine Pleasure, that He is  
 ' not pleased to give us it as yet, than even  
 ' with

‘ with the actual Possession of it. And  
 ‘ whenever it should be GOD’s good Plea-  
 ‘ sure to bring us to eternal Glory, we ought  
 ‘ to acquiesce in its being the divine Will,  
 ‘ and be more pleased with it as being such,  
 ‘ than because it is eternal Glory. ’ The pi-  
 ous *Angelo de Foligni*, believing himself  
 plunged in Malice, perceived nothing but  
 Corruption and Hypocrisy in himself. *He*  
*called even Death to his Succour*, and spoke thus  
 to GOD, after mentioning something con-  
 cerning Hell: ‘ Haste Thee: And since Thou  
 ‘ hast forsaken me, finish it, and plunge me  
 ‘ into the Bottom of this Abyss.

‘ O Love, (cries out *S. Katharine de Genes*)  
 ‘ I desire thee only, and after what Manner  
 ‘ it shall please thee; I would have in it not  
 ‘ one Spark of Desire, either for Heaven or a-  
 ‘ ny created Thing. All Desire fails of Per-  
 ‘ fection. ’ The purest Love doth not reject  
 Hope, thro’ which we are saved, nor conse-  
 quently the supernatural Desire of Heaven,  
 even considered as the created Happiness.  
 For we ought to hope that Happiness which  
 GOD promises us, and to which he invites  
 us. What Desire then of Heaven is it, which  
 pure Love doth not admit of? Such as pro-  
 ceeds from a natural Love of ourselves. But  
 the supernatural Hope, thro’ which we desire  
 Heaven, hath not this Imperfection. And  
 we do in no wise destroy Hope, by sacrificing  
 our Self-Interest in Heaven, thro’ the most  
 perfect Purity of Love. Self-Interest, in this

Manner explained, will reconcile you perhaps, my Brethren, in some Measure to what the same Author says in another Place. ' I say  
 ' in myself, this Myself is GOD,---I know  
 ' nothing that is me or mine, nor Pleasure,  
 ' nor Good, nor Strength, nor even Happiness. I cannot turn myself to any Thing  
 ' either in Heaven or in Earth, to which I  
 ' speak after any humble or spiritual Manner.  
 ' *He says in another Place*, Love so wholly  
 ' possesseth me----I wish also that thou  
 ' wouldst shut thy Eyes to Thyself, in such  
 ' a Manner that thou mightest not see any  
 ' Thing work in thyself, as thyself; but I  
 ' would have thee be dead to thyself, and  
 ' that all Views, however perfect, of thyself,  
 ' be annihilated, and that thou work in no-  
 ' thing as thyself.

It is plain, by *Self-annihilated* must be meant Humane self. That Self which loves itself with a natural Love, which is Self-Interest. This Self is indeed an imperfect Principle. When we act by Grace only, we leave nothing for Self to do. We desire nothing, not even the most desirable Goods by this natural and imperfect Principle. We desire our Salvation more than ever, but never desire it with that natural and mercenary Desire which *Self* inspires.

*S. Theresa*, speaking of the Souls which are in the sixteenth Mansion of her Castle, assures us, they desire the Lord would take notice, that they do not serve him out of a  
 View

View of the Recompence. Mr. *Arnauld de Andilly* thus translates the Words. ‘ They  
‘ desire that GOD would observe that  
‘ they obey Him so little out of a Conside-  
‘ ration of their Interest, that they do not so  
‘ much as reflect upon it in order to stir them  
‘ up to the Glory which is prepared for  
‘ them in the other World.

But would this Saint have the Souls with  
they could shew GOD that they rejected  
that *Lively Hope* by which they were rege-  
nerated, and that the true Motive of Hope,  
our sovereign Good, unto which all the Pro-  
mises in Holy Scripture invite us, hath no  
Sort of Effect upon them? Hath a Saint,  
whose *Celestial Doctrine* the Church so mag-  
nificently commends, been guilty of so foul  
an Impiety? No unquestionably; therefore  
the Recompence must be understood to be  
consider’d as the *Object* of our natural and  
mercenary Affection. And in this Sense it  
may be truly said that some Souls do not serve  
GOD out of an interested Motive of the  
Recompence. This Saint adds farther :  
‘ These Souls never think on the Glory  
‘ which they shall receive, as a Motive which  
‘ should strengthen and encourage them  
‘ in the Service of GOD, but only in  
‘ order to satisfy their Love, whose Nature  
‘ it is, to operate after a thousand various  
‘ Manners. If the Soul could possibly, it  
‘ would seek out for Ways to consume itself  
‘ in this Love. If it were necessary for the  
Encrease

## 106 *The Archbishop of Cambray's*

' Encrease of GOD's Glory that it should  
 ' be annihilated, it would most willingly con-  
 ' sent to it. *Observe farther what she says con-*  
*cerning the Souls in the seventh Mansion.*  
 ' The first Effect of spiritual Marriage is a  
 ' Forgetting of Self, insomuch that the Soul  
 ' in such an Estate thinks she is not at all,  
 ' because she is not after such a Manner as  
 ' she understands. And she no more reflects  
 ' whether she shall attain Joy, or Glory,  
 ' or Life, in Heaven, because she is wholly  
 ' possessed and taken up with the Love of  
 ' GOD---These Persons do not only de-  
 ' sire to die, but even to continue many  
 ' Years under the severest Afflictions, provi-  
 ' ded it could in any wise contribute to the  
 ' Glory of GOD. When she says the  
 Motive of Glory doth not encourage the  
 Souls, she means no more than *S. Bernard* in  
 his Aphorism, that *Pure Love draws no Assi-*  
*stance or Strength from Hope.* These strong  
 Expressions have two very true Senses. The  
 first, that these Souls are not excited or moved  
 by any natural and mercenary Inclination to  
 the formal Beatitude. The second is, that in  
 this State, Charity is not *pervaded*, animated,  
 and commanded by these Acts of supernatural  
 Hope; but on the contrary, Charity *pervades*,  
 animates, and commands, these Acts in the  
 State of perfect Life, in such a Manner that  
 the Soul would love GOD upon Account  
 of his own sovereign Perfection, though she  
 had no Happiness to hope for. The Term  
*never*

never perhaps may seem too rigorous; but it imports no more than an *Habitual*, and not *Invariable* State of Disinterestedness, as I have taken notice of before.

I was not at all scrupulous to cite here some Passages from these great Saints, among others taken from great Divines; because the Church, by canonizing them after a thorow Examination of their Writings, hath left no Room to doubt of the Excellence of their Maxims, which regard *Inward Life*.

*Rodoriguez*, an Author highly approved, and read by the Faithful very much to their Edification, says, ' We ought not only to conform ourselves to the Will of GOD, with regard to the Goods of Grace, but also with regard to those of Glory. The true Servant ought to be divested of all Manner of Self-Interest. ' Disinterestedness concerning the Goods of Grace imports an *Unselfishness* in formal Beatitude. This Author doth not exclude all Interest, as an Imperfection. He doth not exclude Hope, nor its true Motive, our sovereign Good. Therefore the Divesting ourselves of, or *Sacrificing*, all *Self-Interest*, doth not destroy, but on the contrary, perfect this Vertue. Let us hear *Rodoriguez*, again. ' The Accomplishing the Will of GOD is greater Matter of Pleasure to him, than his own Happiness. It is the most consummate Perfection, says a great Man, not to seek, in any Sort, our own Self-Interest, either in little or great Things,

108 *The Archbishop of Cambray's*

‘ Things, either in temporal or eternal. And indeed if Self-Interest or mercenary Affection be an Imperfection, we ought to endeavour more to exclude it out of the Desire of our sovereign Good, than out of that of any inferiour Goods. ‘ This Perfection (as ‘ our Author proceeds) hath shone in some ‘ Saints, as in *Moses*, and *S. Paul*, whose ‘ Zeal for the Salvation of Souls and the ‘ greater Glory GOD, transported them in ‘ such a Degree that they forgot themselves ‘ with regard to this Point, and ceased to ‘ be solicitous even for their own Salvation. Here is a Manner of speaking (my Brethren) more strong than any I have used. *Roderiguez* doth not advise us to cease to desire our very formal Beatitude; for that would be to cease to hope for the Gifts of GOD, which he promised us in order to invite us to desire them. He means only, that we should not seek them with a natural and mercenary, or interested Inclination.

*S. Francis de Sales* says, ‘ Simplicity is only an Act of the most simple and pure Charity, which hath one End alone, namely ‘ the Seeking the Glory of God, without the ‘ Soul’s ever permitting any Mixture of Self- ‘ Interest in it; for otherwise it would not ‘ be perfectly simple.’ According to him, *Simplicity* is a State, and concerning which he uses the Term *never*, and therefore denotes it to be habitual at least through all Life. And in this State, he excludes all Mixture of Self-Interest; and

and in this, according to him, the *Simplicity* and *Purity* of Love consists: *In this State we do unquestionably sacrifice all Self-interest; for the Soul can never permit a Mixture in it.* This Self-interest, therefore, is not the Objective Beatitude, which is GOD Himself, nor yet the formal Beatitude; for we are never allowed desiring and hoping for that, as being the chief Gift of GOD, promised us by Him, and inseparably joined to the perfect Love of Him. This *Self-interest*, which, according to this Saint, the Soul does never permit a Mixture of, is so far from being the essential Object of Hope, that it is, on the contrary, an Imperfection, which proceeds from a natural Principle, and which spreads its Weakness over the Soul which hopes. Thus it is a natural Imperfection, which the Soul, being jealous lest it should not follow entirely the Impulse of Grace without hearkning at all to Nature, runs into, *as being willing never to permit any Mixture.* 'The Soul (*says our Saint*) hath no other Motive to incite or stir it up to attain the great End, but the great End itself; otherwise it would not be perfectly simple; for it cannot suffer any other Motive, that it might be perfect, but the pure Love of GOD.' But in these Places, where the Saint uses these most absolute Exclusions of all Motives, in order that it might be perfect, by the pure Love of GOD, can we think that he rejects, as an Imperfection, the Motive of Happiness, which

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## 110 *The Archbishop of Cambray's*

is essential to the Christian Hope? Can we believe he should assert, that the Soul, in order to attain Perfection, should not permit any Mixture of the Motive of its eternal Salvation in any of its Vertues? and that the Act of Hope should be undeserving his Love? Thus the Saint himself explains his own Words: *We follow not these Motives considered solely as vertuous, but considered as Motives loved and commanded by G O D Himself. We do not say, we are going to Lyons, but to Paris, when we go to Lyons in our Way to Paris.* He speaks not concerning the proper Motive of Hope, and is very far from excluding that, because GOD Himself commands it. But supposing that, as it is very natural to suppose it, he speaks only of the Motive of Charity; for in that Estate we generally hope by such a Hope, as is commanded by Charity. When this great Saint says, 'The courageous Soul knows not how to love the *Paradise* of her Spouse, but the Spouse of the *Paradise*; and endeavours to seek nothing in G O D, but the Love of His Beauty, and not the Pleasure which He hath in the Beauty of His Love.' We must not imagine, he would exclude all Desire of the formal Beatitude, which the Schoolmen term a thing created and distinguishible from GOD: Our Saint would only exclude natural and mercenary Love. He would, undoubtedly, have us affected with the Object for the Excellency which G O D hath bestowed on it, and that we should desire

fire it by a supernatural Love of ourselves : And, in this sense, we ought not only to love the Spouse of the *Paradise*, but the *Paradise* of the Spouse, not only for his Beauty, but also for the Pleasure which it takes in His Beauty. He doth not exclude the Desire of the Object considered as Good to us, but only the natural and imperfect Principle of Love. Let it be observed, my Brethren, that this great Saint hath not scrupled to make use of the Term *Motive*, to express the Principle of Love which moves the Soul. He doth not exclude the real Multiplicity of Motives, subordinate to each other in the Exercise of distinct Vertues ; but considers all these several Motives as united under the sole Principle of Charity, which pervades, animates, and commands all the Vertues : And therefore it is that he says, *The Soul, which is arrived at perfect Simplicity, hath one only Love for GOD, and in this Love there is one only Desire, to rest in the Bosom of our heavenly Father.* This Rest is only the Peace of pure Love, according to this Saint. *Paradise* is no more amiable than the very Misery of this World, if the Divine Pleasure is equally in both Places. Therefore, all the *simple* Soul desires, is, to be united to the much-beloved by pure Love. But, is this Disposition in some few casual Acts only ? Quite the contrary ; it is *habitual*, not only in Prayer, (says he) but also in the Conduct of our whole Life ; such Souls ought to proceed in the same Spirit of Simplicity.

All

## 112 *The Archbishop of Cambray's*

All these Authors do frequently exclude Self-interest, and its being a Motive for the State of Perfection. There is now, therefore, no Mean : We must plainly say, There is an impious Doctrine contained in those Writings, which the Church hath for so many Years admired, and had the greatest Regard for, if by Self-interest they meant our Salvation, and by interested Hope the Christian Hope : Or, lastly, we must confess, that they have taken Self-interest in the same Sense as I have done ; for a natural and mercenary Affection, which ought to be sacrificed in order to Perfection. I have a little above said, that all the Expression of this Saint amounts to this Import, *That we ought not to have any selfish Desire, either concerning the Merit, or Perfection, or even eternal Happiness.* And, therefore, it is evident, I have limited all the Quotations I have made to this restrained Sense. It remains only to shew, whether this great Saint did place Perfection in this Disinterestedness in Things : And in order to this, I need only lay before you what he hath said concerning the three just mentioned Heads.

Concerning *Merit.* *We ought not to have any Respect, or selfish View to Merit ; nay, I would not have any reflect so much, as, whether they have any Merit ; the Daughters of the holy Mary ought not to have any Views to this, but do every thing for the greater Glory of GOD. If we could possibly serve GOD without meriting,*  
we

*we ought to desire to do it.* It is plain from hence, that he is very far from being interested in his Merit, or having any selfish Views to it, since he would utterly renounce it, if it were possible ; and pushes the Matter even to a Supposition of an impossible Condition, that of serving GOD *without* Merit for pure Love.

Concerning *Perfection*, he speaks thus : *If it were possible, we could be as pleasing to GOD by being imperfect, as by Perfection : We ought to desire to be imperfect, in order to form in our Minds the most holy Humility.* Our Saint says farther ; *O how happy are they, who divest themselves of a Desire even of Vertues, and of the Solitude, to acquire them as not wishing for them, but inasmuch as it shall please the Almighty Wisdom to communicate those to them, and employ them to attain and use them !*

Concerning *Merit*, we have before heard him speak thus : *Paradise is no more to be desired than the Miseries of this Life, if it were GOD's Pleasure that we should pursue the one as much as the other.* He says farther ; *He could choose rather to be in Hell, if it were GOD's good Pleasure, than even in Paradise, if it were contrary to GOD's Pleasure.* Nay, he would even prefer Hell to Paradise, if it were more agreeable to the Divine good Pleasure, that he should be in the former rather than in the latter. So that (by Supposition of the greatest Impossibility) if he could know, that GOD would be better pleased with his Damnation  
I than

# 114 *The Archbishop of Cambray's*

than Salvation, he would choose the latter. In another place he says; *The Desire of eternal Life is good, but we must desire it only in Conformity to GOD's good Pleasure.* This last Quotation, as also several others, and that before concerning *Merit*, are not in the *Paris* Edition of his Works, but they are in the *Lyons* Edition. But the Designs of these three things, which he would exclude out of his perfect State, are not the supernatural Desires inspired by the Holy Spirit in the Exercises of Hope: I say once again, he would cut off nothing of natural Love, in which consists Self-interest, which is very plain, from a Passage I quoted concerning *Perfection*. For thus says *Francis de Sales*; *If you desire Perfection with a Desire of Inquietude, who doth not see plainly that this is Self-love, which cannot bear to see Imperfection in ourselves.* Whatever Endeavours may be used to wrest the Words of this great Saint, yet, notwithstanding, every particular Reader will find, upon meer opening the Book, Passages exceedingly plain and clear, wherein he says, *That a pure and jealous Love, or to speak in his own Words, a zealous Love will not endure any Mixture of Selfishness.* And it will contribute less to any one's Purpose, to use any indirect Arts to discredit the Spirituality of this Book, which hath perfected so many Souls: For he was thoroughly an exact and accurate Divine, a great Enemy to all Illusion, and had a great Insight into the Turn-  
ings

ings and Windings of the Heart of Man, very much experienced in the Ways of GOD, and full of Grace, for the conducting of Souls with Gentleness to the most exalted Perfection. Observe the Dispositions of the Mother of Chantel, whose Director he was. Father Binet, a Jesuit, speaking to Mother Beaumont, expressed himself thus : *Love hath so entirely taken away from Mother Chantel all Selfishness, she hath now no Respect to either Love or Hope, tho' she possesseth these Vertues in a very eminent Degree : And when, in order to be thoroughly informed, I asked her other Questions, she answer'd, Inasmuch as Grace and Glory were in GOD only, by hoping for GOD she hoped for every thing, without reflecting on any thing but Himself ; or, whether Glory and Happiness might consist distinct from GOD, she never endeavour'd to seek them, but GOD only. The Purity of this Love (says this Father) delighted me exceedingly. She was asked, Whether she hoped for the Enjoyments and Joys of eternal Life ? She answered, with a profound Sense of her own Unworthiness ; I know, that thro' the Merits of our Saviour, we ought to hope for them ; but my Hope, tho' the same in effect, is modelled after another manner ; I desire to hope for one thing only, namely, that GOD would accomplish His good Pleasure in me, and that He may always be glorified. She speaks here concerning Beatitude, as being distinguished from GOD, which the Schoolmen call formal. She desired them only according*

## 116 *The Archbishop of Cambray's*

to the Maxim of the Council of Trent, that is, by Hope, which proceeds from, and is supported by Love only; and because it is GOD's good Pleasure that we should hope our own Happiness. This pious Soul had some Scruples concerning such a simple Disposition, and frequently consulted Francis de Sales, to inform and instruct her on this Point: She enquired of him, Whether the Soul ought not to repose itself, and acquiesce in GOD, leaving to Him all Care concerning Himself, both in external and internal Things, without any Attention, Election, or Design, excepting only to accomplish the most holy Will of GOD? The Saint answered: GOD be gracious to Thee, my beloved Daughter; the Infant in its Mother's Arms need only to cling to its Mother, and leave all other things to her Care. He told her at another time; Never depart from this Way; GOD forbid we should ever go about to suppress the real Acts of supernatural Hope! We would only discountenance the Emotions of the Mind for the formal Beatitude, out of a natural and mercenary Affection. And, agreeable to the Notion of this pure Love, that Mr. Renti, whose noble Birth rendered his Vertue so conspicuous, speaks thus; I fear neither Hell nor the Devil; I think not of Heaven, or Earth, but only to do the Will of GOD. He says in another place; I have such Resignation to the Divine Will, in whatever it shall please GOD to determine concerning me, that Hell would be a Paradise to me, if GOD should

should command it. The Author of his Life says, *He was dead to all good Things, even to the Vertues and Perfection; he sought not after them, nor desired them, but in the Spirit of the most unconditional Resignation.* But observe wherein his Resignation or Annihilation consisted: He says, *Self-love is so exceeding unwilling to be destroyed, that she cares not by what Means she procures her Subsistence, and maintains her Selfishness, which makes it necessary for us to strive to annihilate all our Desires, even those which seem to tend to the Assistance of our Vertues.* It is plain from hence, that he would only divest the Soul of the natural Inclination to Perfection and Vertue, such an Inclination or Tendency as involves in it Selfishness, or Self-interest.

It will not be improper also, to cast an Eye on the *Catechism, and Rules for a spiritual Life*, of Father *Surin*, both approved of by the Bishop of *Meaux*. The first of these Books speaks to the same Import as *Katharine de Genes*: ‘Man says naturally, out of the ‘Corruption of his Heart, *Me, Me*; but ‘when its Bottom is supernaturally cleansed, ‘he says in his Center, *G O D, G O D*, by ‘means of his Transformation from himself into *G O D*. The Soul cuts off even ‘good Desires, except some particular Desires ‘which *G O D* instills into it, for things ‘*G O D* pleases the Soul should desire. When ‘it is *G O D*’s Pleasure the Soul should do ‘any thing, He gives it a peaceable Desire,

## 116 *The Archbishop of Cambray's*

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' which in no sort prejudices holy Indifference.' (It must here, and every-where else, be observed, that these Desires, which GOD is said to give, or instill, proceed not from any extraordinary Inspiration, but only from such an Impulse as is common to all the Just.) He says, in another place; ' The Soul doth so continually advance in relinquishing itself, as even to forget itself, its Life, its Health, its Reputation, its Glory, its Time, its Eternity.' And this happens when he hath entirely quitted himself in all sort of Interest, Humane or Divine; that is, hath abandoned Selfishness in all manner of things. Our Eternity, or Divine Interest, which we forget, or with respect to which we are said to quit ourselves, do not concern our Salvation; for it would be impious to forget that: Therefore, according to this Author, Self-interest and Salvation are very different things. Thus he speaks: ' The Soul, without concerning itself about any thing that might affect it, endeavours only to see the Glory of the Lord, without any Consideration of its own Interest: She thinks not of her spiritual Treasure or Merits.' And adds, speaking of this pure Soul; ' It relinquishes its own Merits, hath no regard to its own Good, but abandons itself wholly to GOD, regards not its own Life, Health, or any thing else that might happen to it, not only in Time, but also in Eternity, by an entire Resignation

‘ of itself into the Hands of G O D.’ Its principal Study is, to take care not to act out of a Consideration of its own Interest, and to have no other Aim than to please GOD ; not that I do blame the Motive of the Recompence, which may sometimes be very profitable and useful ; but the Motives of the Glory of G O D, Love of GOD, and Good Pleasure of GOD, are the most commendable, and the most to be desired. But by excluding all Consideration of Interest, would he exclude the Motive of Hope ? would he have it be the principal Study of these Souls, to be continually upon their guard against the Hope of the Sons of GOD ? The Author detests this Impiety. Does he mean, we should no more love or desire the Sovereign Good ? Such a Thought strikes Horror into me ! He destroys only natural Self-love and Affection, in order to admit nothing which did not proceed from Grace.

Father *Laurence*, in his treating on the *Resurrection*, whose Manners have been described in a small Tract, by an *Ecclesiastick* of great Merit, speaks thus : *Since I enter’d myself into religious Orders, I have not concerned myself for Vertue, nor my Salvation.* This Brother, in a great Trouble of Mind, which he had for several Years, insomuch that he could not be persuaded but he was damned ; (here is an Instance of that Trouble of Mind, which I have called *Invincible*, and the Impression of Despair, which doth not destroy

Hope) never altered his first Resolution, but without reflecting on what might happen to him, and without being busied about his own Pain, (as most afflicted Souls are) comforted himself with this only : *I was actuated always, thro' the rest of my Life, by the Love of GOD* : And by this forgetting himself, he endeavoured to lose himself for GOD, and found himself. These Words would be impious, if they did not admit of such a Sense as only excludes Self-interest, or natural and mercenary Affection, which is the only thing I have excluded in my Book. Let us, therefore, see farther, what it is which this religious Author means. He sometimes desired to conceal, if it were possible, from GOD, what he did out of pure Love of Him, that so, by receiving no Reward for it, he might have the Pleasure of doing something for GOD only. But, would this holy Brother fly from the Recompence, and extirpate Hope out of his Heart? No, undoubtedly. But Charity, which already possessed it, and made him exercise all Acts of Hope, left no room for natural Self-love, or Self-interest, or for any Respect to the promised Goods. He farther assures us, *He was always governed by Love, without any Interest, without concerning himself whether he was damned or saved* : That he was exceeding troubled in Mind, as thinking that he should be most certainly damned, and that no body was able to drive this Opinion out of his Mind. When he says,  
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*He thought he should be certainly damned, he deceived himself, as all the Scrupulous do : He only imagined it. He adds farther; After he thought neither on Paradise nor Hell, his whole Life was perfect Freedom, and continual Joy. I never approved of such violent Terms as these are ; nor do I now : But I cannot but highly esteem an excellent Prelate for approving of such Expressions, inasmuch as they bespoke a great Simplicity and Innocence, a great Disinterestedness of Spirit, and Joy of the Holy Ghost. The Author of that Book says : ' Thus Brother Laurence begun with ' the highest Perfection, by relinquishing all ' for GOD, and doing all for the Love of ' Him, he thought neither on Paradise nor ' Hell.*

If you will hear what the School Divines have said upon this Head, read *Robert of the Sorbonne* ; he says to GOD, *I would wholly leave and forsake my Sin, but chiefly for Love of Thee, even tho' I should attain no Good, nor avoid no Evil thereby.* If such a Love becomes a Sinner in the State of Penitence, can we think it chimerical or dangerous in perfect Souls ? Read *Sylvester*, he says, \* *It is Death to love GOD for any temporal Advantage, or, finally and principally, even for eternal Life. . . . Yet (says he) it is lawful to love GOD for these things, licitum est, by a second Motive, secundario, for GOD in Scripture, promises*

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\* In Sum. Verb. Carit. q. 7.

## 122 *The Archbishop of Cambray's*

these things to them who love Him: It is also lawful to do some things even for Self-interest and Profit; as for instance, to give Alms in order to draw a Blessing on ourselves from GOD, according to those Words of S. Matthew, Lay up for yourselves Treasures in Heaven; yet it would be best, never to have any Regard to our own Merit, according to S. John iv. My Meat is to do the Will of Him that sent me. Read S. Antonine, he assures us, 'Man ought to suffer all sorts of Evils rather than sin, as S. Austin says, because all the Evils of Pain, and of Hell, are contrary to himself only, but Sin is contrary to GOD.'\* Read *Durand de Porcin*, he will tell you, 'We love GOD for Himself, though we should reap no Advantage by this Love; We ought to do more; a vertuous Man ought not to love another vertuous Man; for we ought only to love another, by separating from him what is the Good in him; for the Good only, as such, is the proper Object of Love.' This Distinguishing in the loved Object, if taken strictly, would exclude all formal Beatitude, as being not GOD: But he doth not, indeed, exclude the Beatitude; he speaks only of such a Love as tends to GOD, though there was no Beatitude to be hoped for; tho' yet that ought to be hoped for, even in the most perfect States. Read Cardinal *Bellarmino*; this learned and pious

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\* In Sum. Part 4. Tit. 6.

Divine says, 'Charity brings us to Glory ;  
' not that a Habit of Charity, considered in  
' itself as necessary, conducted us to Happiness,  
' as a thing due to it, but because GOD, as  
' S. James says, hath promised *the Crown of*  
' *Life to them who love Him.*' You see the  
beloved Beatitude might be considered as se-  
parate from the most pure Love, if the free  
Promise of GOD had not inseparably united  
those two things. In another place, he re-  
presents four different Loves. The fourth is,  
that of the imperfect Just who love *preferably* ;  
for they love nothing so much as GOD, and  
allow of nothing contrary to this Love. Ob-  
serve the Resignation of S. Francis de Sales ;  
*He that loves any thing besides the Will of GOD,*  
*and abuses himself by that means ;* that is, he  
who retains a natural Self-love, with respect  
to abundance of things, yet loves GOD not-  
withstanding, preferably to these things, and  
even himself : The Just, who is in this third  
State of Love, *avoids all Guilt : He is entirely*  
*devoted to GOD ;* that is, he who when Im-  
perfect loves nothing as much as GOD, but  
the Perfect loves nothing but out of a super-  
natural Principle, and out of a Love of GOD,  
and by the Impulse of His Grace. Read Car-  
dinal Tolet ; he will tell you, *If you love*  
*GOD principally and chiefly for something else,*  
*such a Love is a Sin.* Bellarmine, and a great  
many other Divines, have said the same. But  
Tolet spoke with respect to the eternal Recom-  
pence, or formal Beatitude, as is plain from  
his

124 *The Archbishop of Cambray's*

his following Words : ' I said principally,  
 ' because we may love GOD with a Mixture  
 ' of the Motive of the Recompence, but in  
 ' such a manner, that this Motive is the least,  
 ' as when we love GOD for the Rêcom-  
 ' pence, with this Disposition, that if there  
 ' were no Recompence we should still love  
 ' GOD. The Will (*says S. Isambert*) may  
 ' be so disposed by such a Charity, and  
 ' animated, as not to cease loving GOD for  
 ' Himself, and His uncreated Goodness, even  
 ' upon supposition we knew that he should  
 ' never enjoy eternal Life.' *Voluntas enim*  
*informata tali caritate potest esse tam benè affecta*  
*erga Deum, ut datâ Hypothesi quod sciret se*  
*nunquam fruituram vita eterna, adhuc tamen a-*  
*marer Deum propter semetipsum, & bonitatem*  
*ejus increatam.* Tolet doth not absolutely say,  
 there is, but there may be such a Mixture of  
 Motives. *Sylvester* doth not say, that such a  
 Mixture is commanded, he says only, it is  
 lawful, or permitted, *licitum est*, this Motive  
 of the Recompence which is permitted, is not  
 that which is essential to Hope ; for that  
 which is essential to Hope. is commanded.  
 This Motive, therefore, which is only per-  
 mitted, is something natural, and less perfect  
 than that which proceeds from a Principle of  
 Grace in the Acts of supernatural Vertues.  
 This Motive, which is only permitted, doth  
 not respect the Object of Hope for the Ob-  
 ject, or objective Happiness, and also, the  
 formal ought to influence the most disinterest-  
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ed Souls. Motive therefore is by these Divines taken in the same Sense as I have done it: It is a Principle of Self-Love, which makes a Man mercenary or interested in the Seeking of any Object. This therefore is that which is permitted only to weak Minds, and which may be cut off, or sacrificed by the stronger. *Sylvius*, the celebrated Divine of the Low-Countries, explaining the venerable *Bede*, who, like most others, speaks of three Orders, *Servants*, *Mercenaries*, and *Sons*, immediately asks whether it is permitted to love GOD out of a Motive of the Recompence? And answers yes, provided we so love GOD as even to continue to do so, when we had no Beatitude to hope for or expect. And afterwards, he says, the *Son* also may be termed mercenary, because of his Desire of the Recompence, which, according to him, is only permitted; after that he speaks of the perfect *Son*, who alone is properly the *Son*, *who hath no Respect to the Recompence*, *Nullum omnino respectum habens ad-mercedem*. But it is not absolutely requisite to be such *Sons* as these, for we have shewed before, that we may love GOD out of a Motive of the Recompence.

Let us not fail, my Brethren, to observe, that this Motive of the Recompence, which is only permitted, cannot be that which is essential to the Christian Hope: This then is a mercenary Motive. And by Motive here is meant a natural Self-Love, which inclines  
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the Soul to a Complacency in the Recompence. This is that, which, according to *Sylvius*, is only permitted; but which is not commanded, nor hath any Thing to do with the supernatural Acts of Hope. This therefore is that Self-Interest, which yet we are not obliged to cut off, because we are not obliged to be Sons of the highest Degree. The perfect Son sacrifices this Motive of the Recompence, without ever sacrificing his Salvation. *Nullum omnino respectum habens ad Mercedem*. This is undoubtedly the most absolute Sacrifice of Self-Interest, and which may be in Souls, which do the most desire their Salvation. Whose Salvation and Self-Interest, with respect to the eternal Goods, are two different Things, and which ought, by no Means, to be confounded together, as *Sylvius* very well takes notice.

These Testimonies, which we have read, are but a small Part of those precious Maxims of the Saints, the Authors of this Matter. Let us now recollect the Import of the Whole.

Almost all the Passages quoted here respect an habitual State, and not a few transient Acts; and different Degrees between the imperfect and perfect are here spoken of: By Degree is meant a State of Perfection, at least habitual. We must always remember, that there is a great Difference between the sovereign Good, the proper Motive of supernatural Hope, and Self-Interest, which is a natural, mercenary, and imperfect, Affection.

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With Respect to the sovereign Good, we can only abstract in Acts of Charity, and without ever excluding Desire: But with respect to Self-Interest, these Souls never content themselves with excluding it at some certain Moments; they can never endure it, they think any Mixture of Self-interest quite alters their Simplicity.

Read attentively those Passages, and you will find they respect an ordinary State of the Soul. The impossible Suppositions of a Privation of eternal Happiness, during a continual Love of GOD, ought not to be consider'd as blind Transports, which have no precise Meaning. The Saints spoke with the greatest Calmness to denote their ordinary Disposition, which was to love GOD for his supreme Perfection, independent of their own Happiness, although they did not cease to desire their Happiness by a Principle of supernatural Love, which ought always to make us dear to ourselves, in GOD, and for GOD. And it is in this Sense, that S. *Austin* hath made some impossible Suppositions, to discover whether the Sinners repented of their Sins, out of a Fear of Punishment, or out of a Love of Justice.

None of these Saints have offer'd to exclude, from the most perfect State, the Desire of Happiness, inasmuch as it is a Good, promised and inseparable from the Love of GOD. Thus both the Perfect and Imperfect do both together desire and expect the same Things;

Things : And we may say the sovereign Good moves and excites the Perfect more than the Imperfect, as having a deeper Sense of the Greatness of that Good, and loving it with a more perfect Love ; with respect to the Object, there is no Difference between them, but only with regard to their Disposition. The Imperfect doth not love GOD purely and without Mixture, because, besides the supernatural Love and Grace, he hath also humane Desires, and a natural Hope, and a mercenary Tendency, to the Gifts of GOD, which proceeds from a natural Self-Love. On the contrary, the Perfect, in desiring all the same Gifts the Imperfect do, desires them only by a supernatural Principle of Grace, without the least Mixture of any humane mercenary Desire, or natural Self-Love. If any one should ask me whether this natural Self-Love differs from vicious Concupiscence ? I shall, according to *S. Thomas*, answer, That it doth not terminate in itself, when it is in the Just, as vicious Concupiscence doth. Secondly, in the Just it is regulated by Reason, which, according to *S. Thomas*, is the Rule of natural Vertues, and is also subordinate to Charity. On the other side, there is a great Difference between the natural and deliberate Acts, which are submitted to GOD thro' Grace ; but not in an habitual and implicate Manner, as if the Soul had acquired a Habit of Charity ; and the supernatural Acts of Hope, which Grace itself inspires ; and it

is impossible to deny this Distinction, without destroying all Difference between the Principle of Grace and meer Concupiscence, and asserting, that the natural Fear of Sinners is itself a Sin.

That, which the Mysticks have termed Disinterestedness of Vertue, or an entire Sacrifice of all Self-Interest with respect to the Goods of Glory, as well as those of Grace, is only the Perfection of Love. In such a State, the Soul, being purify'd and experienced, begins to love GOD without seeking, by a natural Self-Love, any Comfort and Support from the Gifts of GOD, which are the Rewards of our Vertue and our Happiness. It is therefore plain, my Brethren, by all the great Authorities quoted above, that the Affection, which is called mercenary, in the Language of the Fathers, and Selfishness or Self-Interest in that of the Saints of the latter Ages, is so far from being essential to Hope, or the Desire of Salvation, that it is indeed an Imperfection.

Can we believe such a Body of Witnesses, gathered from every Age of the Church, should so countenance Illusion, as to place the highest Perfection of the Gospel in a Refinement of a dangerous and chimerical Love? Can we think the Fathers so mistaken, and so many consummate Saints, in the inward Life; who were canonized after a strict Examination of their Writings? Can they be mistaken in the very Kind of Spirituality,

tuality, which they practised ? Can we think they agreed, with one Accord, to destroy the essential Motive of Hope, by cutting off all interested Motives ? Shall we accuse them for having placed Perfection in an impious Renunciation of our own Salvation, when they did only sacrifice all Self-Interest ? Can we imagine, that so many formal Decisions, with which their Books are filled, and which they lay down as the Fundamental Principles of the highest Spirituality, are only some loose Expressions which accidentally fell from them ? Is it not plainly their Design every where to cut off all mercenary Affection or Self-Interest ? Lastly, If the whole Church hath been edify'd by their Writings, which so certainly aim at extirpating all mercenary Affection, or Self-Interest from a perfect State, am I to blame for following them, and endeavouring at the same ?

It will be very proper for me to shew you, I have used all my Terms in the same Sense precisely, as the Saints of all Ages have done before me. To prove this, I shall give you a few Instances out of my Book.

When I speak of the disinterested Soul's Desiring Salvation, I have these Words. *She desires it for herself, but not by a Love of herself, inasmuch as it is not the Motive of her own Interest which excites her.* It is plain, in this Place, that Self-Interest and Self-Love mean the same. It remains only to clear up, whether that Self-Love, which I exclude, is the

the same with the supernatural Love inspired into us by Grace : But I have frequently affirmed, that it is an Impiety not to love ourselves by the supernatural Love, which proceeds from Grace. It is therefore most evident, that the Motive of Self-Interest, according to me, cannot be any Thing but the natural Love of ourselves.

By *Interested Motive* I meant only the Principle of Self-Interest, and consequently in cutting off the interested Motive, I cut off only a mercenary Affection or natural Self-love, and not the Motive of supernatural Hope, which is subordinate to Charity. And it appears farther also from this, that by Motive I never mean the external Object which attracts the Will, but the internal Principle which determines it. In this I confess I have not exactly followed the Schoolmen, but as you see I have followed the most celebrated Saints, and the most famous Divines, such as *Sylvester* and *Silvius*, who say it is *lawful*, it is *permitted*, or we *may have* respect to the Motive of Recompence. But this would be a direct Impiety, if they meant that it was only permitted to us, and allowable to desire our eternal Salvation ; for we are absolutely commanded to do so. It is plain therefore, that the Motive of the Recompence, which we are only permitted to desire, doth not respect the Object, but a certain imperfect Manner of desiring it : And that some weak Brethren frequently

Join to the Recompence a natural and mercenary Love, which makes them desire it after an imperfect Manner. Besides, after I had comprehended under the Term, *Formal Object*, all that the Schoolmen have attributed to *Motive*, I thought I might take the Liberty to speak as I have done, as being the most engaging Language, and usual to the Mysticks, and very conformable to the Expressions of the ancient Saints. Thus I have said, those Things which cannot be by any Distinction considered as separate from the Object, may yet be considered separate from the Motive. Which imports as much as to say, tho' the Object may be the same, yet doubtless there may be different Manners of desiring this Object. Therefore it is plain, that according to me, the formal Object and the Motive are not the same Thing. Therefore in cutting off some certain Motive, I have in no sort offer'd to destroy the Formal Object, which is my Salvation, as being mine, and by the which my Will ought to be excited. I say again once more, the Object is, undoubtedly, my Salvarion. And I am so far from confounding this with the Motive of Interest, that I always speak of them as opposed to each other. The Formal Object, which is my Salvation, consider'd as mine, ought always to be desired by me. But the Motive opposed to this Object, namely the inward Principle of Love, which makes me desire the Object, is not necessarily

rily interested, that is, need not be a natural and mercenary Love. And my Opinion appears still more plain from my Saying, according to the Doctrine of S. Francis de Sales, that *Resignation also hath its proper Desires, tho' submitted to God's good Will:* And this is the very Thing which makes it more perfect than *Indifference*. These must of Necessity be natural, tho' that Resignation of Spirit which forms them, is supernatural, and proceeds from Grace. Thus S. Bernard assures us, *The Servant and the Mercenary still keep their selfish Principles*. In that State, all things are desired for the sake of Self, that is, out of Self-love. If they could desire these things out of such Love of ourselves, as was supernatural and inspired by Grace, it would then be equally perfect with such a Resignation, wherein we desire all the Promises of GOD without Selfishness. Therefore, these selfish Desires must be meerly natural; and for this Reason I have asserted, *That in the State of Indifference, the Soul desires nothing, but as it is moved by an Impulse from the Grace of GOD;* that is, as I have otherwise worded it, *The Perfect desire all the Gifts, but not by their natural and selfish Desires*. The Desires of the State of Indifference are supernatural, and formed by the Working of Grace: And all the selfish Desires of Resignation, are not those which GOD forms by His Grace, but proceed from Nature, inasmuch as they are selfish.

## 134 *The Archbishop of Cambray's*

Let it be farther taken notice of, my Brethren, that I have said, that all Inquietude and Impatience, of which our good Works frequently have so great a Mixture, proceeds from Interest or Selfishness. All selfish Actions are inquiet and violent. : This State the Mysticks call *Activity*. There remains now to be shewed, whether I was of Opinion that this *Activity* was natural or supernatural. But it is plain from my express Words, that I thought it entirely natural : Thus I have said ; *They would only retrench that urgent and inquiet Action, by which we would endeavour to prevent Grace.* The Trouble which ariseth from the Principle of Self-interest, is so far from proceeding from Grace, it is a meer *Effort* or *Conatus* of Nature, a weak Action of the Soul, to prevent or go before Grace : It is the Zeal of a *Semipelagian*, which troubles, disturbs, and retards the Operation of Grace, instead of facilitating it, or making it more perfect. It is plain, therefore, that in this Case, natural Acts mix with the supernatural, and make them imperfect. Thus the Question is put concerning the natural Love of ourselves, which is not produced by Grace, but, on the contrary, disturbs, weakens, and retards the Operation of Grace. Nothing can be more distant from the supernatural Love than this *Semipelagian* Zeal.

This natural Love of Vertue and Beatitude as good in itself, notwithstanding it be imperfect and defective, in comparison with  
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supernatural Hope, is frequently of Use, to comfort disconsolate Souls, and calm their Passions, according to those Words of S. Chrysostome ; *If any one be somewhat infirm, let him cast an Eye on the Recompence.* And there are no Souls which do not at Times experience this Infirmary. Self-interest, therefore, consists in a natural and impatient Affection. I have described the passive State as free from this Inquietude. I have said, *it was that wherein we love not GOD with a mixed Love, but perform all our Actions with a full and hearty Will, but tranquil and entirely disinterested.* This is the highest Perfection of Love, according to my Book : When the Soul hath a Mixture of several Loves in it, and no natural Self-love makes her inquiet and impatient ; thus, pag. 149. I have said, *In this State the Soul hath but one Love, and doth nothing but love ; Love is its Life : It is, as it were, its Essence and Substance, as being the sole Principle of all its Actions.* You observe, therefore, that the Purity of Love consists only in Loving, by a supernatural Impulse only, and which proceeds from Grace by the Principle of Charity, which unites all the Vertues in itself, inasmuch as it animates and commands them all. The Excluding of all Mixture of Motives, doth not at all destroy the real Distinction between the several Vertues, but, as I have frequently remarked, takes away only natural Love, which would often mix itself with supernatural Love in

the Soul. There should be but one Love, which should command all the Vertues : There should be but one Principle of all the Affections. As for the urgent and impatient Action of natural Love or Self-interest ; it only disturbs, weakens, and retards the Operation of Grace. I am so far from attributing the Action of Self-interest to the supernatural Principle of Grace, that I have expressly said, on the contrary, *That in the perfect Purity and Disinterestedness of Love, the Inquietudes, which proceed from an interested Motive, do not disturb the Operation of Grace ; but Grace still acts with entire Freedom.* Self-interest, therefore, is so far from proceeding from Grace, that it disturbs and weakens it, according to my Book ; and the cutting off this natural Affection, makes Grace free. This Freedom of the Soul consists in this, That the Soul doth not resist the Hand of GOD which moves it, but easily yields, without Resistance, to that one Movement which is impressed on it by GOD.

I have said, in another place, *That all Perfection may be reduced to this single habitual State of pure Love, which produces in those Souls all that a mixt Love doth in the less Perfect, together with some Degree of Impatiency and Inquietude.* It is plain then, that my whole Scheme is confined to pure Love, and takes in no other Principle ; yet this Love doth not consist in rejecting the formal Objects, or such Motives as specify the Vertues, as I have  
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frequently declared myself. The Purity of this Love consists, in its excluding all natural Love of *Self*, and is infused into the Mind by the Holy Spirit: Yet I must replicate here, and say, it excludes all natural Love, only considered as an imperfect Affection, and proceeding meerly from Nature, and not as considered subordinate to, and actuated by Grace. This single Love is Charity, which comprehends all the other Vertues, as being the Mother of them, as *S. Thomas* expresses himself, and doth *animate, persuade, and command them*. That Love, therefore, which is excluded, and in which Self-interest consists, is meerly natural. I have, therefore, ended my Treatise with much the same Expressions as I begun it, by declaring, *That pure Love is the Height of all Perfection, and is the alone Principle and Motive of the deliberate and meritorious Actions*. It is plain from this Passage what I make the *inward Principle*. Therefore, in cutting off all other Motives, as so many great Saints have done before me, I have only cut off such Principles as were different from the great Principle of Grace; which makes us love GOD for Himself, and all the other Creatures, according to the Law of Charity, in Him, and for Him. Therefore, the Unity of the Motive imports no more, than the Unity of this Principle of supernatural Love. Self-interest, and its Motive, which I have frequently rejected in my

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## 138 *The Archbishop of Cambray's*

Book, is only a natural Principle of Self-love.

The single Term *Selfishness*, which I frequently make Use of, one would think sufficient to take away all seeming Equivocation in this Question ; for it is manifest, I would take nothing from any of the Vertues, but *Selfishness* : And this *Selfishness*, as I ventured to express myself after the pious *John de la Croix*, is a *spiritual Avarice and Ambition* ; and have very often said, *That it is a Want of Purity which diminishes the Faith of the Soul*. But it is plain, the Holy Ghost doth not infuse into the Soul, this *Ambition*, this *Avarice*, or this *Defect of Purity* ; Grace never works that which can lessen the Faith of the Soul. It is equally certain, that *Selfishness* is meerly natural, as that Vertue is supernatural. *Selfishness* cannot be the Gift of the Holy Ghost, but a meer Love of ourselves, and arising from Nature : This Imperfection doth not proceed from Grace. But, on the contrary, Grace ought to expel this, and perfect the Soul, by leaving room for nothing but supernatural Acts And it is manifest, from abundance of Passages in my Book, that *Self-interest* and *Selfishness* are the same thing. It is as plain as the Sun, to any observing Person, from this single Passage in my Treatise, where I place all the *Self-interest* of the imperfect *Just* in the Remains of a *mercenary Spirit*, which they still retain ; and, on the other side, I place the *Purity* of the most perfect  
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*Souls* in the retrenching of this *interested Motive*, which is part of a *mercenary Spirit*: Therefore, *Self-interest*, or *Selfishness*, is an Imperfection which we ought to divest ourselves of, and which we may sacrifice absolutely, without losing any of our supernatural Vertues.

Is it then matter of Astonishment, after this, that I should, after so many Saints and holy Authors, say, *The Soul desires every thing, and yet desires nothing*? that I should frequently oppose *Self-interest*, or the *interested Motive of Salvation*, to the *Hope and Desire of the Promises*, and to the *Love of Charity for ourselves*? This too may serve as a general Key to my Meaning, when I say, *We should absolutely sacrifice all Selfishness, or Self-interest, even for Eternity*; and that we should, with all *Resignation of Mind*, acquiesce even in this Loss, tho' we still desire more than ever, to receive in ourselves, and for ourselves, by a supernatural Love of ourselves, all the Happiness of those gracious Promises; and tho' we desire our Salvation more than ever, considered as ours, and still earnestly beg *GOD's Mercy*; and no Pastor or Director ought at any time, to permit a Soul to think itself eternally reprobated: Any Author that should speak thus, and use *Self-interest* and *eternal Salvation* as synonymous Terms, and make the *interested Motive* and the *essential Motive of Hope* signify the same, would contradict himself in every Page of his Book,  
and

and offend as much against common Sense as the Christian Faith.

I would only desire the Favour of the Reader to recollect things, in order to solve all Difficulties which are supposed to be in my Book. The first is, That *Self-interest* is no more than a *natural Love*, and *mercenary Affection* of ourselves: The second is, That my *five Loves*, as the four of *S. Bernard*, and those of *Richard Saint Victor*, and of *Cardinal Bellarmine*, are not so many transient Acts, but *States* of the Soul: The third is, That these States are only *habitual*, or confirmed Habits, but not *invariable*: The fourth is, That the Reader would understand by Motive the same that I do, after the Example of a great many Saints and celebrated Divines, which I have cited above, that is, that Motive in my Book doth not only import the external Object which affects me, but also signifies that Principle of internal Love which occasions my being affected with any Object. When these four very reasonable Things are granted me, three other will easily appear. First, that in that State of the Soul, which is the third of my five Loves, natural Self-love is the reigning Principle in the Soul, though the Act of Hope be supernatural, and the Soul tend to GOD as to its sovereign Good, and do not prefer itself to GOD. Secondly, that in the fourth State, Charity is the reigning Principle, and its Acts are most pure notwithstanding, though natural

natural Self-love is also in that State, not indeed in any of the supernatural Acts, but in the Soul, which makes those supernatural Acts. Thirdly, in the fifth State, Charity is the prevailing Principle, and wants not to be stirred up by any of the other Vertues, but itself stirs up them, commands and animates them, and perfects them by uniting them in itself. And this Union, of the inferiour Vertues with Charity, is that which constitutes Perfection; and distinguishes the Perfect from the Imperfect, according to my third Article at *Iffy*. *In the most perfect Life and Prayer, all the Acts are united in Charity, inasmuch as Charity animates all the Vertues, and commands their Offices.* And indeed all the Schoolmen acknowledge that all such Acts of the Vertues, as are commanded expressly by Charity are more perfect than such as are done during a weak and imperfect Habit of Charity. Here natural Self-love or Self-interest hath no Room to act; and I have only cut off the deliberate Exercise of this Love, and not the Motive of Hope. To clear up my Meaning, I have expressed myself thus. *Such is the pure and perfect Love, which makes the Acts of all the same Vertues as the mixt Love doth, with this only Difference, that the Former drives away and expells all Fear, as well as other Inquietudes, and is void of all that Eagerness, which is essential to interested Love.* According to me, this then is the sole Difference, and all the Perfection of my fifth State

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142 *The Archbishop of Cambray's*

consists entirely in excluding all natural Self-love or mercenary Affection. Because it was of Consequence to clear up my Terms, I have therefore done it here at the End of my Treatise. Thus the Beginning and End of my Book insists on the same Thing, and both serve for a general Key to the whole. These are my Words. ' All Perfection may be reduced to this habitual State of pure Love, ' which produces in the Soul, with a disinterested Peace, all those Acts which mixed ' Love doth in others, with some Remains of ' Interested Earnestness and Impatience. In one word, Self-Interest is the only Thing which neither can consist nor ought to be in pure Love, and every Thing else the Perfect have in a greater Degree than the Generality of the Just. It cannot then be just Matter of Complaint, that I have destroyed or endeavoured to destroy holy Fear or Hope; for a godly Fear, according to the ancient Fathers, I have every where allowed, but have always raised the Perfect above all servile Fear. I have no where retrenched any Acts of the most humble Acknowledgment to GOD the Father, and to our Blessed Saviour JESUS CHRIST. The Disinterestedness of pure Love doth no more hinder this than it doth Hope. It is no wise necessary that we should love ourselves with a natural and mercenary Love, in order to be truly touched and affected with the Gifts of GOD, which we either have already or shall hereafter receive.

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Excepting Self-Interest, *The Perfect have every Thing else in a greater Degree than the Generality of the Just.* I cannot therefore be justly accused of any Thing more, than that I have admitted into my fifth State of Love a Charity which pervades, animates, and commands the distinct Offices of all the Vertues, insomuch that the Soul in that State would love GOD, tho' it were possible it did not desire the Recompence, which notwithstanding it doth desire more than ever. And now the Soul acts only by Grace and by supernatural Acts, and doth nothing by deliberate Acts of Self-love, which is, according to me, an interested Motive or mercenary Principle.

I thought it necessary, my Brethren, to settle these important Points, and though I might use some tedious Repetitions, continue to explain fully to you the Principles of my Doctrine, such as I have always followed, and such as are laid down in my Book. If I have not explained myself sufficiently to some Readers, and more enlightned Persons may perceive a Sense in my Words, which I did not intend, I shall not be surprized to find myself only guilty of an Infirmary. I write not this to you, my Brethren, to defend my Book, I forbear determining myself, till the Pope shall be pleased to signify to me what I ought to believe.

I confine myself here, my Brethren, to explain only my real Sentiments and Opinions,  
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which I endeavoured to exprefs clearly in my Book, not as undertaking a Defence of them, or writing this in order to juftify any of my Notions ; for I am not fo much concerned about it as being mine, but only with this Intention, to take away any thing which you might be scandalized with from your Paftor, and to fet the whole Affair in a true Light ; fo that you might not, by any means, impute to me the Crime of favouring an Illufion, which I truly am fo far from doing. As for my Submiffion to the Pope, I do affure you, it is without any Reftriction, and entire, whatever Decifion he fhall pleafe to make, and in what Form foever.

What I would recommend to you with all poffible Earneftnefs, is, to abhor and abftain from all vain Refignings or Perfection, which only draw the Soul into Error and Inactivity. Exhort the Faithful to *work while it is Day* : Approve of no Ceafing, except *Ceafing to do Evil* ; or from acting after an imperfect Manner. *Quiefcite perverse agere*. All Acquiefcing in GOD, doth truly comprehend *Action*. It is a real Employ about GOD, and confifts in contemplating His Wifdom and Love. *Vacate & videte quoniam ego fum Deus*. Teach, that all inward Life confifts in real fucceffive and deliberate Acts, which we ought to repeat as often as may be, but not with Impatience, or Inquietude. Deprive the Soul of nothing but selfish Reflexions, or a too mercenary and inquiet Affection. Detest all monftrous and  
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impious Indifference concerning our Salvation. Inspire into the Just, a *Desire of that Crown which the just Judge hath prepared for them who love Him, and desire His Coming.* Abhor that monstrous Disinterestedness, which would destroy even Love itself, by an Acquiescing in the Loss of eternal Happiness. Teach the Children of GOD to desire with all the Heart the Kingdom of GOD in them, and their own in His, when they say, *Thy Kingdom come.* But, teach them to desire it after the most disinterested Manner they are capable, according to the Measure of Grace which is given them. Never confide in those who talk of an *Oblivion of themselves*, and an utter Cutting off of all Reflections on themselves; for these things have an insensible Tendency to make them neglect the Evangelical Vigilance, and the Practice of Mortification, and other Vertues particular to each State, without the which all *Prayer* is meer Illusion. Look upon them as *Antichrist*, who would instill into the Faithful any Notion of forsaking the View of JESUS CHRIST, *the Author and Finisher of our Faith.* Reject not only all such Maxims as apparently sap the Foundations of our Faith, but also the indiscreet Conduct of such as would lay that down as a general Rule, which is adapted to a small Number of Souls, and who would immediately elevate them to the highest Perfection, when they have scarce Strength to begin. *Noli altum sapere, sed time.* Leave

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## 146 *The Archbishop of Cambray's*

not the Souls in a Taste of Curiosity, or in a secret Desire of attaining to the highest things, but keep them in an humble Fear. Lastly, Endeavour to discover, and privately inform us of them, who would engage the Faithful in *extraordinary Ways*, and by that Means make them fall from that Confidence and Dependence which they owe to their Pastors, and other Ministers of the Church, who are the Depositories of its Doctrines.

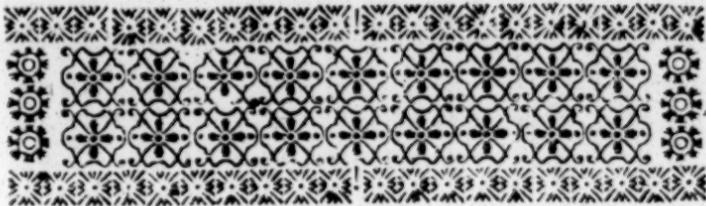
I thought fit to subjoin to this, the Letter I wrote to the Pope, and the *Breve* with which his Holiness hath been pleased to honour my Letter; that you might see, by such authentick Papers, with what entire Sincerity I submitted my Book to the Authority of the Holy See; and how I abhor'd, both for my own sake, and yours, the pernicious Doctrine of *Quietism*: You may also consult the 34 Articles of *Iffy*, and you will easily perceive what Doctrine I do follow. I speak to you, my Brethren, who are Fellow-labourers in the Lord, with entire Confidence. Let us jointly labour, to make the Souls wise against Ill, and simple in the Good. The more Prayer is darkened by the Illusions of this Age, the more you ought to strive to justify it, by a sincere Practice yourselves, and by teaching others to do so too; that is, by a pure, frequent, and solid Exercise of Prayer, such as may make Men see, Prayer is, as it were, the Soul of Christianity. Let us, therefore, *pray without ceasing, sine intermissione orate.*

*orate.* Let us unite ourselves together in Prayer : Let us draw all our Flocks into this Prayer of Love, this *Prayer of Fire*, as *Cassian* speaks of. I pray, and hope, there will be in us one Heart, and one Soul, and that it will consummate us in perfect Unity with JESUS CHRIST.

*Francis, Archbishop and Duke  
of Cambray.*



*F I N I S.*



*The* LETTER *of the*  
*Archbishop of Cam-*  
*bray to the* P O P E.



HAVE resolved to present to your Holiness, with all possible Submission and Respect, a Book I lately wrote, concerning the *Maxims of the Saints for the inward Life*:

This is a Duty, which I am not only obliged to, by the supreme Authority with which you preside over the Church, but am also bound too by the great Favours you have conferred upon me. And that I might not omit any thing in so important a Matter, and concerning which, some Mens Minds have been greatly inflamed; and to remedy and take away  
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away all Equivocation, or Scruple, which might arise from different Languages, I have endeavoured to put my Book in a more universal Tongue, and translated it into *Latin*; which Translation I shall soon compleat, and will then lay it before your Holiness.

I heartily wish I were able to present my Book to your Holiness myself, and receive your Apostolick Benediction; but the Affairs of the Diocese of *Cambray*, during the Disturbances of this War, and the great Charge of the Instruction of the Princes, which the King hath intrusted to me, will not give me leave to hope for so great a Happiness. These are the Reasons why I engaged to write concerning the *inward Life*. I observed, that some, by the Abuse of the Maxims of the Saints, which have been so often approved by the Apostolick See, were going, by Degrees, to introduce very pernicious Errors; and others, considering only the Folly of these Men, began to turn them, and every thing that was spiritual, into Ridicule. The impious Doctrine of the *Quietists*, had, under a pretext of greater Perfection, spread itself over a great Part of *France*, and also of the *Low-Countries*: Several Tracts, some wrote unaccurately, others containing pernicious Errors, raised an indiscreet Curiosity in the Faithful: And several mystical Writers, who held the Faith in Simplicity, had given Countenance to an Error which they were not able as yet to detect, thro' an unguarded Warmth

in their Piety, and unaccurate Choice of their Terms of Speaking, and also by wanting a thorough Knowledge in the Principles of Divinity : And this it was which awakened the Zeal of several great Prelates, and engaged them to compose the 34 Articles of *Iffy* : This also engaged them in certain small Tracts, which contain some Passages erroneous, if taken in the most obvious and natural Sense. But, Men seldom retreat from one Extremity, but they fall into the other ; and some ill-disposed Persons have hence taken occasion to ridicule, as an extravagant Whim, all Notions and Love of the Contemplative Life.

For my own part, I thought it proper to separate the Good from the Bad, what was True from what was False, what was Ancient and Well-grounded from what was Novel and dangerous. This I have endeavoured to do, as far as my mean Abilities would give me leave : And how far I have succeeded in it, remains in your Holiness to determine ; and it is my Duty to hear, and wholly with all Respect, your Voice, as that of *S. Peter* speaking in you, and which I shall never fail to do.

I principally endeavoured to be brief in my Tract, by the Advice of the most qualified Persons, who were desirous there might be an easy and ready Antidote against not only the Contagion of Error, but also against the Derision of prophane Persons. It was necessary, not only to undeceive the simple Souls,

Souls, who were not enough precautioned against the Serpent, which lay hid ; but also to contend with the prophane Critick, who resolved to confound together the contagious Errors of Hypocrites, with the ascetick Traditions, and the precious Maxims of Saints: It was, therefore, thought requisite to compose a kind of Dictionary for the *Mystical Theology*, that the simple Souls might not transgress the Limits and Bounds of Fathers.

I have, therefore, given, in as short and concise a Style as I could, some Definitions of such Terms as the Saints have used and authorized : I have also employ'd the Force and Weight of Authority to stop so spreading a Mischief. I thought it a very indecent Action, for a Bishop to shew the Publick such monstrous Errors, and not at the same time manifest his Zeal against them. I hope, my Inability hath not injured the Subject, nor any Presumption of mine betrayed me into Mistakes.

I think, the supreme Authority of the Holy See hath abundantly supplied whatever might have been wanting in me. The Popes, after Examination of the Writings of the Saints which they have canonized, have, on all Occasions, approved the true Maxims of *Ascetick Life*, and *Contemplative Love*. And, by following strictly this Rule, I hoped I might, without danger of any Mistake, compose those Articles which I have formed, for true. As for those which I have censured,

152 *The Archbishop of Cambray's*

I propos'd to myself, as a Model, to go by the solemn Decrees with which the Holy See hath condemn'd the 68 Propositions of *Molinos*.

*First*, I have condemn'd the *Permanent Act*, such as need not be repeated as the poisonous Spring of Idleness, and a spiritual and inward Lethargy.

*Secondly*, I have establish'd the indispensable Necessity of the distinct Exercise of every Vertue.

*Thirdly*, I have reject'd, as being incompatible with the State of a Sojourner, a perpetual and uninterrupted Contemplation, such as excludes venial Sins, the Distinction of Vertues and involuntary Distractions.

*Fourthly*, I have reject'd all *passive Prayer*, such as excludes the real Co-operation of Free-Will to form meritorious Acts.

*Fifthly*, I have admitted no other *Quietude*, or Principle of *Quietism*, either in Prayer, or in any other Exercises of the inward Life, than that Peace of the Holy Spirit by which the purest Souls perform all their Acts in such an uniform Manner, that, to illiterate or ignorant Persons, they would not appear to be distinct Acts, but the permanent and simple Union with GOD.

*Sixthly*, Lest, by any Means, the Doctrine of pure Love, which is so authorized by the Fathers of the Church, and by a great many other Saints, might seem to be a Refuge and Support

Support to the Errors of the *Quietists*, I have made it my principal Business to shew, That to whatsoever Degree of Perfection we are arrived, and with whatsoever Purity of Love we are filled, we ought, notwithstanding, always to keep in our Hearts that Hope, thro' the which we are saved: According as the Apostle hath spoke concerning Faith, Hope, and Charity; *Now these three remain, Faith, Hope, and Charity; but the greatest of these is Charity.*

Therefore, we ought always to hope, desire, and pray for our Salvation, since GOD wills it, and would have us also will it, in order to His Glory. Thus, Hope is not only preserved by the infused Habit, but also by its proper Acts; which, by being commanded and exalted by Charity, are considered with respect to the sublime End of Charity itself; and we are, therefore, said, *to hope, also, for the greater Glory of GOD.*

Seventhly, I have said, This pure Charity is not to be found, but in a very small Number of the most pure Souls, and in them also is only habitual: When I say habitual, let not any one imagine, I mean an indefectible or invariable Condition. If this Estate is subject (as it most certainly is) to daily Sins, how much more easily may we suppose it frequently to have some Acts, which, tho' good and meritorious, are, notwithstanding, less perfect and disinterested than some other  
Acts

## 154 *The Archbishop of Cambray's*

Acts of Vertue which are sometimes performed, being filled with all that Perfection which flows from their being commanded and animated by Charity.

All these things are very agreeable to our 34 Articles; I shall also subjoin to the Book, which I shall send your Holiness, a Manuscript Tract concerning *the Sentiments of the Fathers, and Saints of the latter Ages, concerning the pure Love of the Contemplatives*, in order that I may there prove and confirm, by Testimonies from every Age of the Church, what I have only laid down in my former Tract. I do, from the Bottom of my Heart, entirely submit both of these Tracts to the Judgment and Determination of the Holy *Roman* Church, which is the Mother of All other Churches. I resign all that comes from me, and myself, wholly to your Holiness, as a Son, full of Zeal and Duty, ought to do. If your Holiness shall have seen my Book in *French*, I humbly request, That your Holiness will not determine upon it, till I shall send my *Latin* Translation, which I speedily will do, to *Rome*. There remains only, that I should pray for a long Pontificate, for the chief Pastor, who governs the Kingdom of JESUS CHRIST with a disinterested Spirit; and says, with the Applause of all Catholick Nations, to his Family, *I know you not*. And, by praying thus, I shall pray for the Glory and  
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Comfort of the Church, the Establishment of Discipline, the Propagation of the Faith, the Extirpation of Schisms and Heresies; and, lastly, for a plentiful Harvest to the great Master of the Vineyard.

I am, &c.

C A M B R A Y.



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